Vol. LIV. No. 4 April, 1916

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

CONTENTS

THE CATHOLIC HOSPITAL ASSOCIATION 385
The Most Rev. SEBASTIAN G. MESSMER, D.D., D.C.L., Archbishop of Milwaukee.
SUGGESTIONS FROM THE RITUAL 399
The Very Rev. EDWARD A. PACE, Ph.D., LL.D., Catholic University of America.
THE ROMANCE OF THE FAR EAST 409
The Rev. T. GAVAN DUFFY, Missionary Apostolic, Velantangal, India.
THE MISSIONARY IDEA IN THE DIVINE PLAN OF SALVATION 413
The Rev. JOSEPH GRENDEL, S.V.D., Vienna, Austria.
PRIESTS AS SOLDIERS 425
The Rev. WILLIAM P. H. KITCHIN, Ph.D., St. John's, Newfoundland.
OLD-FASHIONED SPIRITUALITY AND SOME MODERN REVERSIONS 435
JAMES J. WALSH, M.D., K.S.G., New York City.
HOW THE PHARISEES BECAME "WHITED SEPULCHRES." V. HALACHOTH OF ST. PAUL 448
The Rev. JAMES C. BYRNE, St. Paul, Minnesota.
ONE BIG COLLECTION INSTEAD OF THE THREE EXTRA-DIOCESAN COLLECTIONS 459
The Rev. J. F. NOLL, LL.D., Huntingdon, Indiana.
PROHIBITION AS A CONVERT SEES IT 463
F. V. FRISBIE, Indianapolis, Indiana.
PROHIBITION AND TEMPERANCE 473
WHO IS A MEMBER OF THE CATHOLIC CHURCH? 474
A CATECHIST.
A GAMBLER'S UNJUST PROFITS 477
APOSTOLATE OF A HAPPY DEATH 479
RECENT BIBLE STUDY: Harvard Christologies. II 482
The Rev. WALTER DRUM, S.J., Woodstock College, Maryland.

CONTENTS CONTINUED INSIDE

AMERICAN ECCLESIASTICAL REVIEW
1305 Arch Street THE DOLPHIN PRESS Philadelphia, Pa.

Copyright, 1916: American Ecclesiastical Review—The Dolphin Press

Subscription Price: United States and Canada, $3.50; Foreign, 15 shillings ($3.65)
London, England: R. & T. Washbourne, 4 Paternoster Row Melbourne, Australia: W. P. Linehan, 309 Little Collins St.
Entered, 5 June, 1889, as Second Class Matter, Post Office at Philadelphia, Pa., under Act of 3 March, 1879

St. Bernard's Seminary

O-Neh-Da Vineyard

Altar Wine

IN suggesting to the clergy the wisdom of **placing orders for Altar Wine in the early autumn** the managers of the Seminary Vineyard beg to call attention to the reliability of the wine and to its superior qualities.

The grapes are pressed and **the wine is made and cared for under the personal supervision of the Right Reverend Thomas F. Hickey, Bishop of Rochester, who gives his guarantee to the purity of the wine.**

It is both licit and valid matter for the Holy Sacrifice of the Mass.

No Dealer has this wine for sale.

GRADES AND PRICES

Ordinary Altar Wine, made from Concord, Catawba and Worden grapes, Bottled, 5 gallons in 25 bottles	$ 6.00
In bulk, 1 keg 10 gallons.	10.00
In bulk, 1 keg 23 gallons.	20.00
In bulk, 1 barrel 46 gallons	40.00
Elvira Altar Wine, made exclusively from the Elvira grape, sold only in bottles, 5 gallons in 25 bottles	9.00
Superior Altar Wine, made exclusively from Delaware, Brighton or Salem grape, sold only in bottles, 5 gallons in 25 bottles	16.00

War Tax Additional.

Kindly advise method of transportation—Freight or express.

Address all communications to REV. M. J. NOLAN, Chancellor, 72 Frank Street, Rochester, N. Y.

MR. J. W. DONNELLY.

The Donnelly Brothers

Established 1870

Valid and Licit ... Altar Wines

Our wines are popular because of their proven purity and agreeableness for use when fasting

Collegiate . . . . . Mellow and fruity
Jurancon . . . . . Delicate and delicious
Vin de Tours . . . Generous and full-bodied

A trial order solicited. Satisfaction guaranteed.
Please address

The Donnelly Brothers TROY N. Y.

ALTAR WINES BEYOND DOUBT

L'Admirable $6.25 per dozen

Novitiate $5.00 per dozen

Malvoisie $4.00 per dozen

Villa Joseph $4.00 per dozen

War Tax Additional

(COPY)

SACRED HEART NOVITIATE
Los Gatos, Cal., January 3rd, 1916.

THE BARNSTON TEA COMPANY, 6 Barclay Street, New York City.

Gentlemen: It is with pleasure that, looking over our books, we observe that during the year 1915, we have shipped you in sealed cars, the following quantities of our altar wines:

13,252	Gallons ..... Sweet Novitiate
6,012½	Gallons ..... Villa Joseph
3,843	Gallons ..... Malvoisie
103	Gallons ..... L'Admirable

We take the present opportunity to thank you for your conscientious and painstaking efforts made in handling our wines, the results of which are so gratifying.

For the coming year we have the greatest hopes; we have in our wineries an abundance of excellent wines, made by our own brothers and whose absolute purity we can therefore guarantee. Should your requirements for the coming year double or triple those of last year, we are confident that we can meet them.

Thanking you once more for your efforts made in selling our wines, and wishing you every success during the ensuing year, we desire to remain,

Yours very sincerely, THE SACRED HEART NOVITIATE,

John P. Madden, S.J.

Treasurer

Sole Eastern Agents

Barnston Tea Company, 6 Barclay St., New York, N. Y.

CONTENTS CONTINUED

STUDIES AND CONFERENCES:

One Big Collection instead of the Three Extra-Diocesan Collections. (*The Rev. J. F. Noll, LL.D., Huntingdon, Indiana*) 459
Prohibition as a Convert sees it. (*F. V. Frisbie, Indianapolis, Indiana*) 463
Prohibition and Temperance 473
Who is a Member of the Catholic Church? (*A Catechist*) 474
Dispensation in Case of Religious Postulant 475
A Text-Book of Canon Law 476
Requiem Mass for Religious 476
Sanatio in Radice 477
A Gambler's Unjust Profits 477
Concelebration 478
Casus Matrimonialis 479
Apostolate of a Happy Death 479
The Sanctuary Lamp 480
The Prophecies on Holy Saturday 481

ECCLESIASTICAL LIBRARY TABLE:

Recent Bible Study: Harvard Christologies. 2. (*The Rev. Walter Drum, S.J., Woodstock College, Woodstock, Maryland.*) 482

CRITICISMS AND NOTES:

Pagani: De Re Morali Facti Species et Quaestiones 495
Lagrange: Saint Paul—Epitre aux Romains 496
Stebbing: The Story of the Catholic Church 498
Cuthbert: The Romanticism of St. Francis and Other Studies in the Genius of the Franciscans 500
Fletcher: Christian Feminism 501
O'Neill: Clerical Colloquies 504
Willibald—Robinson: The Life of St. Boniface 505
Kennedy: The Pan-Angles 506

LITERARY CHAT 508

BOOKS RECEIVED 510

SINCE the publication of the INDEX covering the first fifty volumes of the REVIEW, many subscribers have written us for back copies to help complete their sets. Everything is being done to procure these needed numbers for our correspondents. On this page there is a list of the copies which are asked for, and which we are willing to purchase. Subscribers who are looking for copies other than those listed below would do well to write for them without delay. Inquiries regarding back numbers are coming to this office in greater and greater frequency. It is evident that the INDEX has awakened new interest in the binding of the volumes of the REVIEW, and we shall be glad to hear from those who are trying to complete their volumes, or from those who can supply the following:

COPIES WANTED!

Ecclesiastical Review

1889—February, March, May, June, July, August, September, October, November-December.
1890—All but July, August and September.
1891—Any or all numbers of this year.
1892—All but January, August, September, October and November.
1893—July, August and September.
1894—January, February, March and May.
1895—Any or all numbers of this year.
1896—March, April, May and June.
1897—January.
1900—July.
1904—December.
1905—January, March, and August.
1915—January, February, October and November.
Vols. I to VII and IX, XIV (both inclusive) will also be purchased.

One complete set of REVIEW has been placed in our hands, to be sold to settle estate. Correspondence invited.

We can supply many back numbers.
INDEX to first fifty volumes $3.00.

THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. IV.—(LIV).—APRIL, 1916.—No. 4.

THE CATHOLIC HOSPITAL ASSOCIATION.

THIS article is not meant to be anything more than a simple story of how the Catholic Hospital Association has been established. My first object is thereby to draw the attention of the Catholic Hierarchy and Clergy to a movement which many think to be of very great importance to the Church in the United States. My further object is to plead with the bishops and priests of the country to lend their hearty encouragement and strong support to the work now happily begun. It is to be hoped that sectional branches of the Association with local conferences for Catholic hospital workers will be established in the East, in the South, the Middle West, and on the Pacific Coast, according to the ecclesiastical provinces or the civil States. For this reason various circulars and programs with their details are here inserted, as they may possibly serve as a welcome guide to ecclesiastical and medical authorities desirous of having their Catholic hospitals join in the above Association.

Truth and justice demand that it should be stated that the credit and success of the undertaking is due principally to the strenuous initiative of the Rev. Charles B. Moulinier, S.J., and Dr. Louis Jermain, respectively regent and dean of the Medical School of the Marquette University at Milwaukee. Some day in December, 1914, these two gentlemen waited upon me to lay their plan of a Catholic Hospital Conference before me and to ask my assistance, rightly thinking that in a public undertaking in which so many Catholic religious communities were to be most directly and principally concerned, they should act in harmony with the ecclesiastical authority.

The plan and its motives appealed to me most strongly. But would it appeal to our hospital sisters? The best and surest way to find out was to call them together, starting first with the Milwaukee Archdiocese. Hence on 11 January, 1915, I sent out the following circular:

Dear Sister Superior,

According to reliable information there is a plan on foot by the American Medical Association, a great national body, to introduce a so-called rating or classification (standardization) of all hospitals of the country, as has been done regarding the medical schools and colleges. You will easily understand how deeply and widely this must affect the standing of our Catholic hospitals before the American public.

Moreover, it has been felt for some time that there is a lack of coöperative organization among the Catholic hospitals of the country, while such organization has already found a most wholesome and successful expression in the annual state and national conferences of Catholic schools and colleges, Catholic teachers and Catholic charities. The thought has, therefore, naturally occurred to Catholic physicians, nurses, and hospital sisters, as well as to others whose attention has been called to this matter, that the time had come when steps ought to be taken toward effecting a similar organization for Catholic hospitals. We believe that the rapid advance and development of what may be termed specifically "Hospital Work", both in medical and surgical branches, demand in our days some agency or scheme by which our Catholic hospitals will be guided and aided in maintaining the high standing for proficiency and competency which they now hold in the eyes of unprejudiced Americans.

For the moment two schemes present themselves: one, an annual state or national (or both) "Conference of Catholic Hospitals" (with reports, papers, and debates); the other, an annual "Catholic Hospital Summer School" with regular courses by competent physicians and nurses, lay and religious, on the management and various works of hospitals. Who can deny the immense advantages for our Catholic hospital sisters to be derived, at such meetings, not only from the interesting and instructive reports and lectures, but also from the familiar and free exchange of the ripe ideas and rich experiences of so many zealous hospital workers assembled here? As long as life lasts we can always learn from the knowledge and experience of others.

In order to make a start in this new Catholic movement, I hereby kindly request the Catholic hospitals of this Archdiocese to send

representatives, as below indicated, to a preliminary meeting at my residence, 2000 Grand Avenue, Milwaukee, on Wednesday, 27 January, at two o'clock P. M. The Rev. Father Moulinier, S.J., regent of the medical department of Marquette University, Dr. Louis Jermain, dean of the same department, and others, will first address the meeting, after which the discussion of the feasibility of the above-mentioned project will be taken up. It is proposed to arrange after this Milwaukee meeting, similar meetings in the other dioceses of this ecclesiastical province.

There is no doubt whatever that once the movement is properly started, it will soon extend to all the States in the Union. I feel that this will be the small beginning of a great Catholic undertaking which will bring new blessings from heaven upon the glorious and most meritorious work of our Catholic hospitals. I trust that for the love of God and the honor of our holy religion our good sisters will try to grasp the significance and importance of this project for the Catholic cause.

Now, as regards the coming meeting I desire to see present from every hospital of the Archdiocese:

First, the Sister Superior of the hospital; second, the Sister Superintendent or actual manager of the hospital, or, if such happen to be the superior of the house herself, then such other sister who is fully conversant with hospital work and its detail; third, the head sister of the nurses and their school; fourth, any other sister whom the superior wishes to bring to the meeting.

These four sisters will give a full representation from each hospital. I shall be greatly obliged to the dear sisters for any efforts of theirs to make this meeting, the first of its kind, a success.

With my episcopal blessing I extend to you, dear sister Superior, and to all your community my cordial wishes for a happy and blessed New Year.

P. S.—I have also sent this invitation to the Superiors General of the religious communities conducting hospitals in this Archdiocese, so that they are fully informed of the matter.

The meeting took place as announced and brought forth a very animated and enthusiastic discussion. If I had been won over to the good cause on its first presentation, it was really now, after listening to the fuller and more detailed explanations, that I felt it a sacred duty to lend the movement all the help I possibly could give it in virtue of my ecclesiastical office. As a result of this meeting the following circular was issued from the Archbishop's residence on 26 March, 1915:

Dear Sister Superior,

The meeting of representatives from a number of Catholic hospitals, held at the archiepiscopal chancery hall, on 27 January, was attended by the surprisingly large number of over sixty Sisters, who showed an intense interest in the proposed Catholic Hospital Conference. The promoters of this very important project feel greatly encouraged and justified in taking now a further preliminary step.

You are therefore cordially invited to attend the second preliminary conference to be held at the Gesù Auditorium, 13th and Sycamore Sts., on Thursday, 8 April, at 2 P. M., to discuss the following questions:

1. Shall the summer conference of hospital representatives be held for one, two, three, or four days?.....
2. What shall the date or dates be?.....
3. What representatives and how many from your hospital are likely to attend?
   Sisters.....Doctors of the staff .....
   Nurses.....Chaplain .....
4. What subjects do you suggest for papers and discussions? Mark (X) your choice of the following and add others at the end—
   (a) Staff organization? .....
   (b) Internes—1. How accepted, examination or appointment?
   2. Number in proportion to beds?.....
   3. Accommodations? .....
   4. Service? .....
   (c) Laboratories { Pathological..... Bacteriological..... Bio-chemical.....
   (d) X-ray service? .....
   (e) Training of nurses?.....
   (f) Kitchen service? .....
   (g) .....
   (h) .....
   (i) .....
   (j) .....
   (k) .....
5. Will any sisters, nurses or others from your hospital or community take one or other of the courses in clinical laboratory work, to be offered by the Marquette University School of Medicine this summer? See enclosed circular.
   How many? .....
   What courses? .....

If you will kindly return this circular as soon as possible with your answers to the respective questions, it will help us to prepare a definite program for the coming meeting.

Wishing you and your institution a very happy and joyous Easter.

At the April meeting, which was again attended by Sisters from different hospitals, a number of addresses were made by professors of the Marquette Medical School explaining the many and various parts and sections of the large field of modern hospital work where concentrated organiaztion would prove a most efficient agent for a fuller and stronger development of Catholic hospitals. It was decided to hold a three days' Conference at Milwaukee toward the end of June. A committee consisting of the Rev. Charles Moulinier, S.J., Dr. L. Jermain, and Dr. J. Van der Erve was appointed to draft the constitution for a Catholic Hospital Association and to prepare the program for the Conference. Notwithstanding the great hopes raised by the earnestness and enthusiasm displayed by the Sisters who attended these preliminary meetings, I looked forward with some anxiety to the days of the coming conference. Invitations were sent out to all the Catholic hospitals of the Milwaukee Province, and to some more prominent hospitals of the neighboring Provinces of Chicago, Dubuque, St. Louis, and St. Paul, thus covering our Northwest. But many preparations had to be made; physicians, nurses, and other persons well experienced in hospital work were to be engaged for the lectures and discussions laid out on the program. Arrangements had to be made not only for the meetings, but also for the lodging and boarding of the visiting Sisters. Thanks to the generous spirit and hearty cooperation of the Capuchin Fathers at St. Francis Church, their spacious school building was placed entirely at our disposal. It admirably served the purposes of the Conference. Following is a copy of the notice sent out with the invitations.

I.

CONFERENCE OF HOSPITAL SISTERS, MEMBERS OF STAFF, NURSES, AND CHAPLAINS.

First Annual Meeting to be held in Milwaukee, on June 24th, 25th and 26th, 1915, in the School Building of St. Francis Church, Fourth and Harmon Streets.

All hospital authorities are cordially invited to send delegates to this Conference.

Notice of the number of delegates from each hospital should be sent not later than the 17th of June, to Sister Rita, St. Joseph's Hospital, Fourth Street and Reservoir Ave., Milwaukee, Wis.

The place of meeting is conveniently reached by the following car lines: . . .

Masses will be said in the Church, just adjoining the school building, every half hour from 5 to 8 o'clock every morning.

Board and lodging will be furnished Sisters and Nurses in the school building at very reasonable rates. Those who wish to avail themselves of this opportunity for convenient and reasonable board and lodging must notify, in writing, Sister Rita, of St. Joseph's Hospital, not later than Thursday, June 17th.

By writing to other hospitals and convents of Milwaukee, some may secure accommodations in convent or hospital, if they so desire.

II.

NOTICE ABOUT SIX WEEKS' COURSES IN LABORATORY TECHNICIAN WORK, JUNE 28TH TO AUGUST 7TH, 1915.

These courses will be given at the Marquette University School of Medicine, just across the street from St. Joseph's Hospital, and one block from the St. Francis School building.

Suitable and convenient accommodations for the six weeks can be had in the St. Francis School building, mentioned above, one block from the Medical School, at very reasonable prices.

It is very important that the names of those who intend to take these laboratory courses be sent to the Medical School of Marquette University, Fourth Street and Reservoir Ave., as soon as possible, in order that equipment and places in the laboratories may be arranged and assigned in due time.

Sisters, nurses or others, capable of taking the courses, will be admitted.

Notification should be sent not later than June 17th.

When everything had been done, the anxious question still arose: Will the good hospital Sisters come in sufficient numbers to save the Conference from the disgrace of a failure?

Thank God, our fear was vain and our hopes were more than fulfilled. The Conference was a success beyond expectation. Most of the Sisters came from our Western States, but we had a few even from Louisiana and West Virginia, from Missouri, Ohio, and Pennsylvania. They represented the re-

ligious communities of the Divine Saviour (mother house at Milwaukee), The Holy Family (Chicago), St. Mary (St. Louis, Mo.), The Sorrowful Mother (Marshfield, Wis.), Notre Dame (Milwaukee), Humility of Mary (Villa Maria, Pa.), St. Joseph (Concordia, Kans., Wheeling, W. Va., St. Louis, St. Paul), St. Agnes (Fond du Lac, Wis.), St. Benedict (Duluth, St. Joseph, Minn.), Charity (Gray Nuns of Montreal, Leavenworth, Kans.), Misericorde (Montreal), Mercy (from various houses), and a very large number of Franciscan Sisters of different provinces.

For three days these good Sisters and nurses faithfully and earnestly attended the lectures and discussions set forth in the following program of the Conference which I believe will prove of no little interest to many readers of the REVIEW.

FIRST DAY—June 24th—

9 A. M.—Mass and Sermon in St. Francis of Assisi Church. Most Rev. Sebastian G. Messmer, Archbishop of Milwaukee.

11 A. M.—Address, "The Trend of Modern Hospital Service." Dr. John A. Hornsby, Editor of *The Modern Hospital*.

11:30 A. M.—Paper, "Modern Hospital Construction." Mr. Meyers J. Sturm, Architect, Chicago, Ill.

Discussion.

12 to 2 P. M.—Recess.

2 P. M.—Business Meeting. Organization, Election of Officers, and Adoption of Constitution.

3 P. M.—Paper, "Significance of Hospital Rating," Mr. F. E. Chapman, Superintendent City Hospital, St. Louis, Mo.

To open discussion, Dr. John R. McDill, Chairman of the Wisconsin Committee for the Rating of Hospitals.

SECOND DAY—June 25th—

9 A. M.—Paper, "Staff Organization," Dr. Robert E. Castelaw. Former Superintendent of the Kansas City General Hospital.

To open discussion—Dr. C. A. Evans, Dr. John M. Beffel, Milwaukee, Secretary State Board of Medical Examiners.

10 A. M.—Paper, "Hospital Equipment," Dr. L. M. Warfield, Assistant Superintendent Milwaukee County Hospital.

To open discussion—Dr. W. E. Fairfield, Chief of Staff, St. Mary's Hospital, Green Bay, Wis.

11 A. M.—Exhibit of laboratory equipment and demonstration of some tests, in the Marquette University School of Medicine laboratories.

Prof. C. J. Farmer, Bio-Chemistry.

Dr. W. A. Fansler, Clinical Pathology.

Dr. L. M. Miles, Physiology.

12 to 2 P. M.—Recess.

2 P. M.—Paper, "The Training School," Dr. Joseph L. Baer, Chicago.

To open discussion—Miss Gertrude I. McKee, R.N., Superintendent of Children's Free Hospital, Milwaukee, Wis., and member of Nurses' Examining Board of Wisconsin.

3 P. M.—Symposium—"Care of Patients."

Paper 1—"Dietetics," Miss Ruth Minturn, B.S., Milwaukee County Hospital.

Paper 2—"Operating Room—Before, During, After—Operation-Anaesthesia," Dr. H. O. Collins, Superintendent of City Hospitals, Minneapolis, Minn.

Paper 3—"Nurses' Treatment of Patient in Private Room and Ward," Miss M. E. Good, Superintendent of Nurses, Milwaukee County Hospital.

To open discussion—Dr. T. L. Harrington, Dr. L. A. Fuerstenau, Dr. J. A. Purtell.

THIRD DAY—June 26th—

9 A. M.—Symposium—"Educational Function of the Hospital."

Paper 1—"A Training School for Internes," Dr. L. M. Warfield, Milwaukee County Hospital.

Paper 2—"The General Teaching Duty of the Hospital," Dr. L. F. Jermain, Dean Marquette University School of Medicine.

Paper 3—"The Hospital's Duty to Medical Science for the Furtherance of Human Health—by Research, Production of Papers, Library and Museum," Dr. John L. Yates, Milwaukee County Hospital.

Paper 4—"The Hospital and Social Service," Miss Gertrude M. Knowlton, R.N., in Massachusetts. Social Service Worker of the Children's Free Hospital, Milwaukee, Wis.

Discussion open to volunteers.

11 A. M.—Closing Remarks, Rev. Charles B. Moulinier, S.J.

NOTE.—Papers should not be longer than twenty minutes or a half hour in the reading. Copies of papers should be sent to the Marquette University School of Medicine, Fourth Street and Reservoir Avenue, in time to be handed to those who are to discuss them —some few days before the meeting.

These were days of "splendid inspiration", as Dr. E. Evans, of La Crosse, Wisconsin, remarked at the closing ses-

sion, when he further said: "I have been present at the birth of a good many organizations as well as of individuals, and I don't think that ever before I was willing to stay away from my work three days, and enjoy it, and get so much inspiration and satisfaction as I have during these three days." This was, indeed, the unanimous sentiment of the whole Conference. Everyone felt that God's blessing had accompanied the work and that great good would follow from it. Dr. Evans, a loyal Catholic physician, undoubtedly expressed the common sentiment freely uttered by resident and visiting physicians, Catholic and non-Catholic, when he said: "In the 25 years or more I have been connected with a Sisters' hospital . . . I have felt that there has been, because of the very calling and seclusion of the religious orders, a need of just such a movement as this. . . . I feel that this movement, this gathering together of the heads of Catholic hospitals, is the biggest movement that has occurred in the care and treatment and welfare of the sick in a long time." It is most gratifying to know that quite a number of Protestant physicians from various sections of the country, standing very high in the American medical profession, have already given an unqualified welcome to the Catholic Hospital Association. Thus *The Modern Hospital* of St. Louis, Mo., a leading American magazine, with branch offices in Europe, in a very thoughtful editorial on the "New Hospital Association", remarks: "It goes without saying that this new development in hospital efficiency is one of the most important factors of progress in the care of the sick that has ever occurred anywhere." In the July number the same magazine says that this Catholic Hospital Conference "marks a new era in the progress of the great and splendid group of Sisters' Hospitals". If its future development does not come up to the expectations of these gentlemen, I am bold enough to say that it will not be the fault of our hospital Sisters, but of the Hierarchy and the spiritual superiors and chaplains of those Sisters. Our good sisterhoods naturally shun the public hall and platform; they are shy of a closer contact with a crowd of seculars, especially when many of these are not Catholic; they are afraid of irregularities or interruptions in the routine of their holy rule, and other similar things. But when it is a question, after all,

of promoting God's greater glory by a more effective and fruitful service of Christian charity in the care of the Lord's sick and suffering brethren, why should these angels of charity not come out for a little while from their sacred solitude?

Dr. McDill well said: "This is a great day in the history of hospitals. . . . Those who are responsible for the movement may think they have opened the Sisters' hospitals. They have; but they are not going in; the Sisters are coming out."

What is the object of these public conferences and conventions? It is not to listen for days and hours to learned essays and addresses. These are but means toward an end, which is discussion and exchange of ideas. One may read essays, theoretical or practical, at home. But the wider and fuller understanding we get by discussion, debate, and dispute. Exchange of ideas and experiences is what brings our Catholic teachers together in the convention of the Catholic Educational Association; it is the very life of the annual national Conference of the Catholic Charities Associations at Washington; in fact, it is the main object and purpose of all conventions. The wonder is that the Catholic hospital workers of America should have carried on their meritorious work for over half a century without ever having felt the need of mutual counsel and coöperation by a thorough exchange of ideas and experiences in hospital service. In this connexion another point was well set forth by the Rev. Fr. Moulinier in his opening remarks. He said: "Remember now, the teaching sisters have had eight, or ten, or twelve years of conference experience. I happened to attend a good many of these meetings and I know from the repeated remarks of many of them that they consider the meeting one another, the talking over things, getting acquainted, and realizing the personalities of those engaged in the same work with themselves, of the greatest advantage to them, more than any particular paper or set of papers that were read. Now I think it may be doubly true in the case of hospital sisters that there is a broadening, a deepening and freshening of mind and heart from being personally acquainted with one another, an interchange of views and ways of procedure in the respective hospitals. . . . Therefore, I beg of you to make it one of the points of this gathering to speak to everybody you meet, to

introduce yourself, and to let no opportunity pass to talk about just those fine, delicate points of hospital management which won't come out in the papers, in all likelihood at least."

To improve and widen their knowledge of hospital service, such as our modern times and people demand, the Sisters must come out from their hospitals. But, as already stated, many will be slow in doing so, unless they are encouraged and urged by their ecclesiastical superiors, especially by the ordinaries of their diocese. There is no doubt whatever that without a strong and powerful Catholic Hospital Association our hospitals will not be able to occupy the first place in the standardization and classification to be established by the American Medical Association. But it is equally certain that without the hearty approval and encouragement by the Hierarchy of the United States it will be impossible for the Association to acquire the membership and with it the strength and influence that it requires in order fully to attain its object.

The Catholic Hospital Association at present numbers some 43 active members (that is, hospitals or institutions) and 24 associate members (that is, any individual member of a staff, trained nurse, chaplain, or other person interested in hospital work). What a power for good this Association would be, if but one-half of all the Catholic hospitals in the United States were to join. There is no separate list published anywhere of our Catholic hospitals. I believe the statistics on page 396 compiled from the Catholic Directory of 1915 deserves printing here. I give each diocese with its number of Catholic hospitals in the order of ecclesiastical provinces.

How many of these hospitals will be represented at the next conference of the Catholic Hospital Association? Time and place are given in the following invitation just sent out to all the 500 hospitals.

Dear Sister Superior,

You have probably heard before this of the Catholic Hospital Conference held in June, 1915, at Milwaukee, and the formation of the Catholic Hospital Association effected at that meeting. Our undertaking at that time was in the full sense of the term a mere experiment. For that reason the invitations were sent to the Catholic Hospitals of a small part of our large North West, and not without some serious misgivings. Yet, even from the very limited

NUMBER OF CATHOLIC HOSPITALS IN EACH DIOCESE IN U. S.

I. *Baltimore* . . 8
Charleston . . 1
Richmond . . 1
St. Augustine . –
Savannah . . 2
Wheeling . . . 4
Wilmington . –
North Carolina 3

II. *Boston* 7
Burlington . . 2
Fall River . . 1
Hartford . . . 5
Manchester . 4
Portland . . . 4
Providence . . 2
Springfield . . 6

III. *Chicago* . . . 18
Alton. 11
Belleville . . . 11
Peoria 12
Rockford . . . 6

IV. *Cincinnati* . . 8
Cleveland . . 8
Columbus. . . 4
Covington . . 2
Detroit 5
Fort Wayne. . 13
Grand Rapids. 8
Indianapolis . 5
Louisville. . . 4
Nashville . . . 2
Toledo 2

V. *Dubuque* . . . 8
Cheyenne. . . –
Davenport . . 11
Des Moines . 3
Kearney . . . 1
Lincoln . . . 1
Omaha . . . 4
Sioux City . . 4

VI. *Milwaukee*. . 11
Green Bay . 9
La Crosse . . 6
Marquette . . 4
Superior . . . 5

VII. *New Orleans* 3
Alexandria . 2
Corpus Christi 1
Dallas 6
Galveston . . 7
Little Rock . 5
Mobile . . . 4
Natchez . . . –
Oklahoma . . 2
San Antonio . 3

VIII. *New York* . . 29
Albany . . . 5
Brooklyn . . 8
Buffalo . . . 4
Newark . . . 12
Ogdensburg . 6
Rochester . . 3
Syracuse . . 3
Trenton . . . 2

IX. *Oregon* . . . 8
Baker City. . 4
Boise 3
Great Falls . 7
Helena . . . 6
Seattle . . . 10
Spokane. . . 4
Alaska . . . 4

X. *Philadelphia* 5
Altoona . . . 1
Erie 3
Harrisburg . 2
Pittsburgh . 8
Scranton . . 2

XI. *St. Louis* . . 91
Concordia . 5
Kansas City . 7
Leavenworth 4
St. Joseph. . 4
Witchita. . . 7

XII. *St. Paul* . . 3
Bismark . . 3
Crookston . . 2
Duluth . . . 2
Fargo 4
Lead 2
St. Cloud . . 4
Sioux Falls . 5
Winona . . . 3

XIII. *San Francisco* 5
Monterey . . 8
Sacramento . 3
Salt Lake . . 2

XIV. *Santa Fe* . . 5
El Paso . . . 3
Denver . . . 14
Tucson . . . 4

Total: 524 Hospitals in 97 Dioceses.

territory called upon, over 100 hospital sisters, 25 physicians, some 40 hospital nurses, six hospital chaplains, and a number of ladies and gentlemen interested or occupied in hospital work attended the Conference, which in the opinion of all its participants was an unexpected success. In fact, our Conference has attracted the attention of the whole medical profession of the United States.

Thanks to Divine Providence, the experimental stage is passed and the Catholic Hospital Association has now full assurance of continued existence and growing success. We feel that we can now appeal to the Catholic Hospitals of the whole Union for coöperation and membership and thus be ready to organize a National Catholic Hospital Association.

The work of our Catholic Hospitals is the same all over the United States, so are their needs and wants, so is their efficiency or deficiency. The splendid results achieved by the last year's Conference and the strong enthusiasm displayed by all its attendants furnish sufficient proof that a National Association of the Catholic Hospitals of the country is the one true and successful solution of the question—How will the Catholic Hospitals of the United States keep pace with the rapid strides toward the greater efficiency and progress of modern hospital work in all its many phases? What this means for the interests of the Catholic Church in America, whether from the narrower point of view of Religion or from the wider one of Christian Charity, no one can better know or tell than our Catholic hospital sisters. What it means to our Catholic hospitals from the commercial and financial point of view no one can better tell than our hospital physicians and patients. The full meaning of all this you will more easily realize when you take into consideration that henceforth our Catholic hospitals like all others will be rated according to their condition and efficiency by the American Medical Association, whose findings will be open to the American public.

It is, therefore, with full confidence that I now extend to you, dear Sister Superior, a most hearty and urgent invitation to send representatives of your community and, if possible, of every hospital in your care to our next Catholic Hospital Conference to be held in the city of Milwaukee on the 7th, 8th and 9th of June, 1916. If you cannot spare any of your sisters, send some of your nurses; but better still send us your sisters and nurses. Several prominent physicians of national repute, for instance, Dr. Murphy of Chicago, Ill., and Dr. Chas. Mayo of Rochester, Minn., have promised their personal coöperation. A most interesting and useful program on modern hospital work is again promised for our next meeting.

Through the enlightened generosity of Dr. H. S. Pritchett and

the trustees of the Carnegie Foundation, the Marquette University School of Medicine is enabled to give summer courses in the following subjects:

Laboratory Technician Work,
X-Ray Technique,
Dietetics,
Anesthetics,
Hospital Record Keeping,
Social Service,
Massage,

and one or two other courses on subjects which will be of help to those concerned in hospital work. These courses will begin on 12 June, the week following the meeting of the Catholic Hospital Association, and will continue for a period of six weeks. The object of these courses is to enable the sisters to fit themselves for the routine scientific work of modern hospital administration. I cannot too urgently impress on the Superiors who are responsible for the betterment and advancement of hospital treatment, the necessity there is for sisters to become experts in the various departments of hospital service. The value of the course given last year at the Medical School is so manifest that I am sure many more than those who profited last year will be glad to take advantage of these courses this year.

The sisters who took part in the Conference last year will remember the strenuous and at the same time most genial and kindly efforts made by the Rev. Father Moulinier, S.J., regent of the Medical School, and by its professors to assist the good sisters in the hard work of those pleasant days. Ample provisions will again be made for board and lodging of the visiting sisters and every facility will be offered to satisfy their religious and pious desires. The meeting will be held in the large auditorium of the Gesù parish, a very convenient and central location for the purpose, and only a few blocks from the Trinity Hospital of the Marquette University.

Naturally, it will help us a great deal in making the necessary preparations if we can know as early as possible about how many visitors to the Conference we may expect even without getting just now the exact or definite number of sisters or nurses. I shall be greatly obliged to you, dear Sister, for any information on this point, which I beg you to address to Dr. Maud Williams, Secretary of the Catholic Hospital Association, Marquette University, Milwaukee, Wis.

I also wish to let you know that a letter of the nature and importance of this Catholic Hospital Conference will be addressed at

once to the Archbishops and Bishops of the United States so that your Ordinary will be fully informed and ready to answer any doubts that you might wish to lay before him in this matter.

Wishing to you and your community God's fullest blessing, I am, etc.

May the coming Catholic Hospital Conference in June, by the blessing of God, become another great event in the history of Catholic Charities in the United States.

✠ S. G. MESSMER,
Archbishop of Milwaukee.

SUGGESTIONS FROM THE RITUAL.

THE principles which underlie the liturgy are readily discerned in the most solemn of its forms, the offering of the Holy Sacrifice and the administration of the Sacraments. In these the *lex orandi* and the *lex credendi* are so closely and so clearly related that the action of worship is, unmistakably, an act of faith. The fitness, also, of the material elements, determined as they are by divine institution, is quite obvious; and their significance is brought home to the minds of the faithful both by frequent instruction and by personal experience. Hence, evidently, the solicitude of the Church in regard to the minutest details and her vigilance whenever modification, even of the slightest sort, is suggested.

But the same carefulness is shown in the ordering of rites and functions which are of rarer occurrence or are less regularly brought to the attention of the people. The appropriateness of the things that are used, the meanings which they convey, the " form of sound words " by which they are lifted to a higher plane prove that in the design of the Church each is the bearer of a profound spiritual lesson. It is a lesson, too, that can be learned and appreciated by any one who has been trained to look for the inner reality and to delight in its beauty. But the training itself must accord with the spirit of the liturgy and base its methods on the principles which liturgical forms embody.

One of these principles—a fundamental one—is explicitly stated in the following prayer taken from the blessing of the palms on Palm Sunday:

Deus, qui miro dispositionis ordine, ex rebus etiam insensibilibus,

dispensationem nostrae salutis ostendere voluisti: da quaesumus; ut devota tuorum corda fidelium salubriter intelligant, quid mystice designet in facto, quod hodie coelesti lumine afflata, Redemptori obviam procedens, palmarum atque olivarum ramos vestigiis ejus turba substravit.

The principle is enunciated in the opening sentence: God has been pleased, in the wonderful order of His providence, to make use even of material things as a means of setting forth the economy of our salvation. Far as the spiritual is by nature from the material, He who created both has ordained that the lower should be brought to the service of the higher, should become in fact the vehicle whereby the holiest of truths is borne into the soul. And He who endowed each thing with its natural qualities knew in the very act of endowment what share it would have in the later dispensation and how fully adapted it would be to His eventual purpose.

It is, then, quite intelligible that the Church should petition for the hearts of the faithful a "wholesome understanding" of that which is mystically signified by the action of the throng in strewing the Redeemer's path with branches of palm and olive; in fact, the continuation of the prayer explains the intent of that "blessed multitude", and so supplies forthwith the insight for which the petition is offered.

The blessings contained in the Ritual exhibit a wide variety of purpose. Some are given to objects which are destined for specifically religious uses or for liturgical administration, e. g., baptismal water, crosses, rosaries, scapulars, and medals. To this group, of course, must be assigned the blessing of churches, of the sacred vessels and of various adjuncts which are employed for ornamentation or as helps to devotion. That these things should receive a special benediction is plainly required by their employment in connexion with public or private worship.

There is, however, another class of objects which do not serve any distinctively religious purpose, but which are, so to say, common utilities. They are found in the home, in the fields, on the highways. They are necessaries of life or helps to industry or means of communication and transportation. Of these, again, some are the products of nature with slight coöperation or supervision on the part of man, while others are

fashioned out of the elements by human labor and skill. There is a blessing for the church, but likewise one for the stable, for the holy water font but also for ordinary springs and wells—to which may be added the blessings for barns and flour mills, salt and hay, bells, bridges and ships. More "crassly material" things it would be hard to find than those which are listed with objects of the most sacred sort in the index to the Ritual, where alphabetical arrangement makes contrast emphatic.

It is not surprising to find blessings for things that have always been in use, e. g., houses, candles, bread, water, grapes, wine, eggs, and medicine: these are of such general and indispensable service that they practically take on a human character. But with the advance of civilization new needs have arisen and, to meet these, new contrivances which, at first luxuries or conveniences, have become necessaries. These also, in due course, have blessings appointed for them, so that the enlargement of the Ritual is owing, partly at least, to the progress of science and its numerous applications. The "benedictio ad omnia" is distributed in specific formulas adapted to the products of invention.

Thus we find, as additions to the list, blessings for mechanical and electrical devices which are comparatively recent and some of which were scarcely thought of a generation ago. It would be interesting to know how many Catholics are aware that the train they travel on might have received a blessing formally approved by the Church, that the telegraph has a page in the Ritual and that the dynamo is the object of one of the most beautiful prayers in the whole list of benedictions. It would doubtless attract attention if, in accordance with the rubric, "the clergy should proceed from the nearest church or from some other place prepared for the purpose, to the telegraph office singing or reciting the *Benedictus*". And some critics who have much to say, adversely, about the attitude of the Church toward scientific discovery, would possibly get food for thought in the words "ita nos inventis novis edocti, tua gratia opitulante, promptius et facilius ad te venire valeamus". The idea of coupling divine grace with new inventions is not familiar to all minds, nor is it usual in reciting Ps. 103 to associate the thought of Him "who walketh upon the

wings of the winds" with that of messages "whose speed surpasseth the lightning flash". Yet this is what the Church expressly teaches, and there seems to be no reason why her teaching as exemplified in her practice, should not be known to all her children; it would certainly be one more help to that "wholesome understanding" which she earnestly implores for the hearts of the faithful.

The structure of the ritual prayers is not absolutely uniform; it is adapted to the nature of the different objects and to the character of the effect which each is to produce. Nevertheless, the blessings, on comparison, are found to possess certain common features which recur now in briefer phrase and again in fuller development. The uniformity, at any rate, is sufficient to manifest the intention of the Church and to furnish us with instruction.

Usually there comes in the first place an invocation of God as the Creator of all things, as the Source whence the elements of the world have their utility and efficacy in the natural order. Thus, for the railway, the prayer begins: "Omnipotens sempiterne Deus qui omnia elementa ad tuam gloriam, utilitatemque hominum condidisti". For the limekiln: "Omnipotens aeterne Deus, a quo omnia creata procedunt, et qui mirabili dispositione bonitatis tuae eis tribuis ad usum hominum inservire". Exactly the same words occur at the opening of the prayer in the blessing of a foundry furnace. A somewhat longer invocation is used for the blessing of herbs on the feast of the Assumption, and a briefer form—simply, "hanc creaturam"—for ale, lard, butter, and cheese. But however condensed the expression, the thought is always the same, the acknowledgment of God's power and goodness in providing these creatures for man's benefit. There is also the intimation, which gets its full significance at the close of the prayer, that the Church by blessing these things carries forward the Creator's design in regard to them and returns them, along the plane of spiritual efficacy, to their divine origin.

To obtain this result, mention is usually made of the natural qualities which the object possesses. The reference is not to the material structure or composition, and still less to the merely static or passive aspects of the substance, but to its active properties. It is through these that the natural product

exhibits its fitness for the uses to which it is elevated. It is the cleansing power of the water, not its transparency or specific gravity, that adapts it to the function of purification, as it is the soothing and strengthening effects of oil rather than its chemical composition that qualifies it for sacramental purposes. So in the last prayer for the (second) blessing of wine, we read: " Deus qui humano generi panem in cibum et vinum in potum procreasti, ut panis corpus confortet, et vinum cor hominis laetificet ", etc.

In the case of living things, it is obviously on what they do that the blessing centres—especially on the service they render to man. This is seen in the blessing of birds, of silk-worms, of horses and other animals. The blessing of bees, for instance, begins with the invocation: " Domine Deus omnipotens, qui creasti coelum et terram, et omnia animalia super ea et in eis existentia, ut eis uterentur homines: quique iussisti per ministros sacrosanctae ecclesiae cereos ex operibus apum eductos in templo, dum sacrum peragitur ministerium in quo conficitur et sumitur sacrosanctum corpus et sanguis Jesu Christi Filii tui, accendi." The upward movement of thought in this prayer is rapid: it passes, in a single sentence, from the beehive and its wax-producing tenants to the altar whereon the sublimest of Christian mysteries is celebrated. And if the liturgical function of men is explicitly indicated, the ministry of the bees is quite as plainly suggested—" ex operibus apum". It would seem as though the Church desired, with the shortest possible linkage of word and meaning, to bind the whole creation about the Eucharistic throne.

Such a transition from the visible to the invisible presupposes congruity and proportion between the activities of the material substance, living or not, and the spiritual effects which are intended. Analogy there must be, and it cannot be too striking. Forced metaphors and faint resemblances would be out of place: at best they would be ambiguous and, too often, meaningless save to the quick-witted few. Our Lord Himself set the example when He taught the people in parables. These He drew, not from things rare or remote, but from the objects and happenings of everyday experience. Following in His footsteps, the Church selects for blessing the common things with which most people are familiar, and thus

makes the analogy, as far as possible, self-evident, or at least easily intelligible once the terms are understood. Since the meaning is to be conveyed to men, the needs and capacities of the human mind require consideration. What St. John Chrysostom says of the sacraments applies to all ritual forms: "Si enim incorporeus esses, nuda et incorporea tibi dedisset ipse dona; sed quoniam anima corpori conserta est, in sensibilibus intelligibilia tibi praebet."

Hence, besides the adaptation of the thing and its properties to spiritual meanings and effects, there is needed the further adaptation whereby the mind, while it perceives with the senses the external form and action, may also discern with the intellect the deeper lying reality.

It is further to be noted that the aim of the blessing is not merely to point out analogies or to express metaphors, however beautiful these might appear. After referring the object to God's power and goodness and recalling its qualities, the Church prays that from the use of what she blesses the faithful may derive some spiritual benefit or some temporal advantage beyond that which is conferred through the ordinary process of nature. In either case, whether the soul is to profit or the body, it is a real effect that is sought by the blessing. How shall this be accomplished?

We know that the production of effects by an agent in nature must be referred to God as the first cause. The active properties mentioned in the blessing are sustained in existence and operation by divine power. What the blessing, therefore, asks is not that the material thing be so transformed as to acquire in and for itself a new nature, but rather that God who quickens it to action will, by a special putting forth of His power, bring to pass somewhat more than He does through His use of its ordinary instrumentality.

This view is in keeping with the expression which the Church employs in the blessing previously mentioned of herbs on the feast of the Assumption: "Te supplici mente et ore deprecamur ut has diversi generis herbas et fructus tua clementia benedicas, et supra naturalem a te inditam virtutem, eis benedictionis tuae novae gratiam infundas; ut ad usum hominibus et jumentis in nomine tuo applicatae, omnium morborum et adversitatum efficiantur praesidium." This prayer brings

out clearly the distinction between the natural properties of what is blessed and the "gratia" which is sought. The effect, moreover, which is to result from the superadded efficacy, pertains to the order of natural utilities—protection against every kind of disease and misfortune. And this is characteristic of many of the blessings: they appeal to God for a special manifestation of His power in the supplying of temporal needs or the averting of temporal evils.

More often, however, spiritual benefits are asked, either in parallel with the temporal or as the ultimate fruit of the blessing. Some of the prayers, though brief in form, are pregnant with meaning and remarkable for elegance of expression. There is, for instance, the petition in the blessing of railways: "Ut dum famuli tui velociter properant in via, in lege tua ambulantes, et viam mandatorum tuorum currentes, ad coelestem patriam feliciter pervenire valeant." The thought here rises easily from the rapid movement of the train to God's law and the way of His commandments, while the destination of the earthly journey suggests the heavenly country toward which life travels.

Take, again, the prayer recited over the dynamo: "Domine Deus omnipotens, qui es conditor omnium luminum, benedic hanc machinam ad lumen excitandum noviter conditam; et praesta, ut ad te, qui es lux indeficiens, post hujus saeculi caliginem pervenire valeamus." Here we find, in small compass, the reference to God's omnipotence and the creation of all light, the blessing pronounced on a new invention, the petition for graces that will lead us "amid the encircling gloom" to the Light that faileth not.

Even in these mechanical objects and their uses, the Church discovers analogies with providential manifestations which are recorded in Holy Scripture or in the lives of the Saints. These furnish precedents, as it were, for the favor which she implores, while they serve as bonds between the earlier economy and the present. Of such historical reference we have an illustration in the blessing of the railway: "Et quemadmodum viro Æthiopi super currum suum sedenti, et sacra eloquia legenti, per Levitam tuum Philippum fidem et gratiam contulisti; ita famulis tuis viam salutis ostende, qui tua gratia adjuti, bonisque operibus jugiter intenti, post omnes viae et vitae hujus varietates aeterna gaudia consequi mereantur."

That the Old Testament is freely drawn upon may be explained by the fact that its Books contain so many types which were to find their fulfilment in the New Law. The name and deeds of Moses are frequently recalled, as in the blessing of herbs and fruits: "Deus qui per Moysen famulum tuum mandasti filiis Israel, ut manipulos novorum fructuum benedicendos deferrent ad sacerdotes, tollerentque fructus arboris pulcherrimae, et laetarentur coram te Domino Deo suo." Similar allusions are found in the blessings for seeds and crops, church organs and birds. In the last-named we read: "De quibus Noë ex arca egrediens holocaustum tibi placitum obtulit; et qui populo tuo ex Ægypto educto per Moysen servum tuum, munda ab immundis segregans, ut de iis ederent, praeceptum dedisti: te supplices rogamus, ut has mundarum avium carnes benedicere, et sanctificare digneris; ut quicumque ex iis comederint, benedictionis tuae abundantia repleantur, et ad aeternae vitae pascua pervenire mereantur."

Among the Saints of the New Law in whose honor or on whose feast-days special blessings are given, may be mentioned: St. John the Apostle (blessing of wine); St. Peter Martyr (water and palms); St. Hubert, St. Ignatius, St. Willibrord, St. Vincent de Paul (water). Perhaps the best known is the blessing of candles in honor of St. Blasius; it combines all the elements, symbolical and historical, which are wanting in some of the other blessings, and hence it may be regarded as typical.

From these passing glimpses at the Ritual, it may be permissible to draw one or two considerations that look toward practical results. Through all her rites and ceremonies the Church instructs the faithful. Even though there be no formal proclamation of doctrine, there is teaching according to definite methods. As action, when the beholder understands it, is more impressive than verbal statement, so liturgical functions have a force which surpasses that of words alone. The liturgy presents concrete forms, movements, dramatic action. It appeals to the senses, stirs the imagination, arouses emotion, and through these makes its way to the intellect. Could a wiser plan of instruction be devised?

When objection is raised to our worship on the ground that it has so many sensuous elements, the reply is that the liturgy

is for man, not for pure spirits, and that it follows the natural order of the development of knowledge, proceeding from sensory activity onward to the highest functions of thought and volition and bringing all these into harmony with the teachings of faith. Thus, we insist, the whole being of man is engaged in the service of God, and, we might add, those faculties which are too often the avenues of evil become safeguards of the spirit and stimuli to right conduct. But if this is true in regard to adults, does it not hold as well for less mature minds, whose activities are chiefly those of sense and imagination?

Every one knows to what an extent our minds are shaped by the association of ideas, how subtle the force of suggestion, how strong and enduring the connexions that are formed in early life between image, emotion, and action. The Church also, by the blessing she imparts to ordinary things, associates with the perception of them the ideas of God, of holy living, of heavenly graces, and of life everlasting. When the material objects are seen again or their names are mentioned, there is a natural tendency to recall the spiritual meaning with which the blessing invested them. The tendency, no doubt, would be stronger if the ritual prayers were explained, and if children especially were instructed betimes in the spiritual significance of the things that are blessed.

The school no longer depends upon books alone, nor is education confined to the recitation of memorized lessons. The pupil is brought into contact with nature and encouraged to seek out its meanings. The teacher is urged to put forth initiative and to exercise ingenuity in finding new instances of recognized law and new illustrations of accepted principles. But the Church has taught us that in all God's creation there is no mean thing, no thing, however material, that may not be made the recipient of benediction and the agent of benefaction to mankind. What, then, is to hinder us from extending her method to everything that comes to the notice of the child either in the school or outside? Numerous as are the blessings of the Ritual, they cover but a fraction of the material objects which can be used to lift the mind above matter. St. Paul found lessons in the structure and functions of the body, the qualities of food, the soldier's armor, the athlete's training, and the civil law with its manifest bearings on life and social

relations. The same things are at our disposal to-day, along with many others that afford even more striking illustration of religious truth.

Under the teacher's guidance, the child can be trained both to observe the natural properties of things and to detect their higher meanings. The habit can be developed of seeing the invisible things of God through those that are made; and such a habit, besides giving breadth to the intelligence, will be an efficacious prophylactic against various philosophical infections. The power of reasoning from effect to cause is a better safeguard than the ability to recite formulas which have never been understood. St. Paul says: "In the Church, I had rather speak five words with my understanding, that I may instruct others also, than ten thousand words in a tongue."

In the blessing of a newly built school-house, the Church prays: "Reple docentes in ea spiritu scientiae, sapientiae, et timoris tui; reple discentes in ea gratia tua, ut, quae salutariter et utiliter edocentur, intellectu capiant, corde retineant, opere exsequantur, et in omnibus nomen tuum honorificetur." This certainly applies to the teaching of religion as it does to instruction in all the other subjects. *Intellectu capiant:* the truth of salvation must reach the intelligence in a way that will enable the mind to grasp it; and we must remember that it is the mind of a child. *Corde retineant:* not merely the head but the heart as well must be trained, and what is learned must remain in the heart, to temper and purify feeling—which is far more important than the retention of word-forms in the brain for the purpose of graphophonic repetition. *Opere exsequantur:* religious knowledge is acquired for the sake of the truth, and furthermore for the direction of conduct. The final test of method is the answer to the question: What sort of action results?

The whole process of education involves the principles that are applied in the blessings of the Ritual. But for Christian education in particular, it is essential that what is taught in the school should prepare the pupil to appreciate the liturgy. When the child comes into the church, he should be quick to catch the meaning of what he sees and of what he himself does. Then what he hears of the word of God he will grasp with his intellect, retain in his heart, and carry into effect by his actions.

EDWARD A. PACE.

The Catholic University of America, Washington, D. C.

THE ROMANCE OF THE FAR EAST.

NOW that sub-editorial tables fairly groan beneath the load of foreign telegrams, one might reasonably hope to enjoy a visit to these shores with complete immunity from the reporter. Yet lately I was called up for an interview on the 'phone: "How many converts did you make in India?" "I had 3,000 people to look after." "Thank you. Good night." And I fear the voracious one thought I was answering his question.

The incident confirmed my impression that the tendency in this country is to gauge missionary work by its numerical results—the business test: but dreams are not business and ideals are not business and the Faith is not business. It is very important indeed that America should take the right viewpoint in this matter now that she is on the eve of becoming herself a missionary country. She has her national Seminary for Foreign Missions, and, within two or three years, "Maryknoll" will be sending out men to the Far East—and it would be a tragedy to have the American people measure the performance of their ambassadors to the heathen in any great measure by the yearly harvest of converts they will show.

The situation of the Church in heathen countries is quite generally misunderstood. There is confusion in the public mind between the ideal that draws men into those fields and the actual details of life on the missions. There is a tendency, running through mission literature, to dwell on the abnormal hardships and the surpassing (and often glorified) performance of the exceptional man in exceptional circumstances, as if they were the average experiences of every day. Interest, too, is largely centered on the *fact* of conversion, and the duties of the converter to his converts is disregarded, as if the Church, having once poured the water on a heathen, was free to leave him and pass on to the next. At best the missionary ideal is misconstrued or ignored.

The type of man who enters upon the apostolic life is, no doubt, unconventional. His ideal is not the pleasure of enjoyment but the pleasure of endurance. He looks for a life of stress, and whether it be pain or adventure that beckon him powerfully from home, he feels the blood of battle in his

veins. And moreover, by sedulous cultivation, the same spirit will be matured (and purified, *dégrossi*) during the years of his training. The spirituality of students for the missions will, by natural bent, drift round the Crucifix; their saints and heroes will be the martyrs; their efforts will take the line of sacrifice—till their souls become attuned to the spirit of the following incident.

A missionary in the Bah-Nar country, long separated from his companions, engaged in pioneer work entirely without result, deprived by death of the little boy who was his one disciple and on whom he had lavished his very soul, lost in the midst of a forest, alone and hungry and in pain, sank to the ground beneath the load of his afflictions. Then, in the repose of his prostration, there came upon him, as if the flood-gates of heaven had been opened, a sudden, overwhelming exultation: here was indeed the full attainment of his dreams—he was stripped of all for love of God and souls. And his very frame shook with the inrush of the waters of the Saviour's fountain, and he was fain to jump up and shout for joy. (And the shout brought help, that was, unhoped for, near at hand.)

The incident is a true one, and it seems to me to fit in precisely with what the student for the far field longs for in his heart. For the spirit indeed is willing. Martyrdom is nowadays (erroneously) discounted as unlikely; otherwise it would itself crown the apostolic dream; short of that, the utter depths of destitution supply the stimulus and the hope. The incident just quoted typifies the missionary ideal.

But it does not at all represent the average existence of our men. The public, not sharing the ideal, does not, either, understand that the flesh, even of apostles, is weak, nor that the world is, normally, a very livable place, throughout its habitable surface. *Acute* destitution may be exciting—and acute pain; but the missioner, both because alleviation is almost always possible and because usually there is little more to alleviate than in the case of other poor folk, must learn the supremely difficult art of adapting his transcendent pain-ideal to trials of a lower level.

Certainly life in the Far East is quite uncomfortable; the people are at times excruciating; the work is hard. Solitariness and poverty are added to what most other priests endure.

Moreover, there is always a *possibility* of a sudden call for heroic endurance. But—and this is what I wish to emphasize—the apostolic ideal of utter destitution is not habitually reached in fact. The journey out is delightful; the bishop's residence is (rightly) pleasant; the debuts are comparatively exhilarating; and when a man gets charge of a flock of his own he is at the same time made master of his own life, and it is not easy to see at what precise moment he will say (unless it be by the necessity of accident): "Now I am going to begin to die the death." It is no easier in the East than in the West — perhaps less easy because the bitterness has been already sipped.

Nothing great, however, is ever done for God without enthusiasm; and a share in the ideal is as necessary to the missioner as a vocation. Our first share we all buy in the act of leaving home for life; but all have not equal chances and equal heroism to work out their share to its fullest possibilities; it would be foolish to expect it. An ideal is a sun-crowned hilltop luring us up the steeps; but few are those who can make tabernacles and stay there all their life.

Nevertheless it is in that ideal that the value of the apostolic life resides, not in the result of our labors. I know one priest in India who has baptized 30,000 people (the register of whose names I have in my possession); and I know many whose record varies from half a dozen to a hundred in a lifetime. Is the one more of a missionary than the others? Not a whit, unless he has suffered more. They, like him, have left their homes for ever; they are as poor as he; they feel the heat more than he. Their crown of justice, and his no less, will be made up not of converts but of efforts, not of the results of their work but of their approaches to the Cross. Perhaps, God knows, the pain of their unsuccess may be of greater value than the exultation of his conquests.

The wording of our charter is instructive: "Go ye . . . and preach. . . . He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." Our mission is to present the Faith and not to fail of effort to make it acceptable to the nations; but, when all is said and done, those who will not believe draw condemnation on themselves and not on us.

Our motive is one of loyalty to the person of God made man to save. To continue Him is our ambition; to imitate His work and pain is our ideal; but to equal and outstrip His results is a chance we are (or should be) willing to leave absolutely to His Providence, for the Spirit blows where and when it will.

Quite different, as I said, is the feeling of the home public in the matter. Missionary literature is apt to pander to public sentiment, which is not content with an *ideal* that is sensational (in that it embraces all ages, all peoples and all possible heroism), but wants *deeds* and *stories* that are sensational. On the one hand it requires us to be ever at the pioneering stage, and it is almost scandalized when our progress is discovered; and on the other hand it demands results—converts, institutions, success. And the effort to satisfy these contrary demands makes our mission literature what it is. If we show a mission in a flourishing condition we lose the support of those very people whose helping hand made possible the external evidences of success; they helped us when we were "starting in", but now that we have made good use of their help and have something to show for it, they shrivel up. And if we show those portions of the mission that are still struggling and gasping for the breath of life, there will surely be one at hand to say: "Even the modern missionary movement (and there have been others) is 300 years old. What has it done?"

As ever, the truth lies between the two extremes. There is no mission but has its workers cutting their way through virgin forests of souls; and they are the envied of their brethren. But neither is there any mission that has not its growing institutions; the stupendous charity of Europe (now suspended) has seen to that; fine churches (often the single gift of the rich), seminaries, convents of native nuns (contemplative as well as active), model schools and model farms—all these are to be found in abundance on the missions. And Christians—the mission to which I belong in India has 125,000 Christians, so that most of us, far from being able to hunt the devil in his pagan strongholds, can only with the greatest toil minister to the faithful and instruct them.

Yet is it neither in the winning of these numbers that we glory nor in the efficiency of our training of them in the Faith, but primarily in the travail of their bringing forth and in the anguish of their tending.

And public feeling in this country, now that America is turning her attention at last to souls in pagan lands, should be directed to a like discrimination. People must realize, in the first place, that the apostolic ideal is not success but sacrifice (success is bound to come eventually—and all the quicker if sacrifice be plentiful) ; and, secondly, that there started, with the first mission in any given territory, a work of development which is precisely as noble in its continuation as in its inception; that our Christians do not die off instantly after baptism; that the men who train new Christians deserve no less credit than the men who win them; that, in those backward countries, the Church is not capable from the first day of providing for her material life; that needs increase with progress; that the duty of offering the Faith abroad is one which all Catholics share alike; and that America should have her lamp in readiness, for behold the Bridegroom cometh, to call her to the feast.

T. GAVAN DUFFY,
Missionary Apostolic, Velantangal, India.
Maryknoll, New York.

THE MISSIONARY IDEA IN THE DIVINE PLAN OF SALVATION.

THE genius of Christianity is rich in resourceful ideas that impart vivifying energy to every truly great achievement. Among these ideas there are some that stand out prominently by reason of their universality of application and their singular fruitfulness. Such is the missionary idea.

The missionary idea is to bring Christian truth, with all its beneficent effects, to all men and thus to unite them in the one great supernatural kingdom of God. In this sense it embraces mankind without limitation of time or place, without distinction of caste, condition, or race. Its indestructible vitality insures its continuous power of active revival. And because by its operations it directly reaches the hearts of men, its influence does not depend on reflection or upon those intellectual processes which regulate success in other spheres. It contains and continually supplies its own elementary and moving power. It is capable of seizing those whom it reaches instead of wait-

ing to be seized by them. Its compelling force caused St. Paul to exclaim, " Vae mihi, si non evangelizavero ".[1]

The missionary idea is not only all-embracing, pertaining to all time, and self-regenerating, it also towers above all other human endeavors by its characteristic disinterestedness. Its aim is neither self-conservation nor worldly achievement. It comes forth and proposes to sacrifice all that it can claim as its own, in order to gain all men to the truth of Christ, and to eternal happiness. " Cum liber essem ex omnibus, omnium me servum feci, ut plures lucrifacerem. . . . Omnibus omnia factus sum, ut omnes facerem salvos." [2] It is on this account and by reason of the predominant force of the missionary idea that it has been styled " The Idealism of Christianity ".

Since then this overpowering idea appeals to man under all conditions of life, irrespective of national distinction, temporal interests, clime or time, we are led to ask: Whence comes this wondrous energizing force? What is the fountain of this all-pervading, all-enduring missionary idea?

The immediate source of the Christian missionary idea is undoubtedly God's decree of universal redemption for mankind, and specifically the missionary command of Christ— " the last Will of Jesus ".[3] In this Christ transfers to His disciples His own office, His own mission.[4] His office is based in turn upon His mission from the Father.[5] The missionary command therefore of Christ Himself points higher; to the Father, and thereby to the mystery of the Blessed Trinity. The omnipotent, triune God is the first cause and fountain-head of all being and life, of all truth and power. He is also the fountain-head and prototype of the Christian missionary idea.

The mystery of the Blessed Trinity reveals to our astonished minds the innermost recesses of the divine life, which consists in a mutual beatific and beatifying bestowal and receiving of

[1] I Cor. 9:16.

[2] I Cor. 9:19-22.

[3] Mat. 20:19.

[4] Cf. John 17:18; 20:21.

[5] Mat. 10:40; 15:24. Mark 9:36. Luke 4:18, 43; 9:48; 10:16. John 3:17; 4:34; 5:23, 24, 30, 36, 37, 38; 6:29, 38, 39, 40, 44, 58; 7:16, 18, 28, 29, 33; 8:16, 18, 26, 29, 42; 10:36; 11:42; 12:44 45, 49; 13:20; 14:24; 15:21; 16:5; 17:3, 8, 18, 21, 23, 25. Rom. 8:3. Gal. 4:4.

the divine nature. The mysterious fundamental characteristic of this inter-personal divine life is its interior *fecundity,* in virtue of which it flows by an eternal act of cognition and wisdom from the Father as its original source to the Son, and through the Son, by a beatific union of will and love to the Holy Ghost.

This eternal, beatific life in the bosom of the Divinity, which fills with its beatitude the silent depths of eternity, was not to remain solitary. It was to reproduce in the external creation a copy of itself. God desired to call into being an entire world of created beings, not for the sake of enriching Himself—for the infinite wealth of the divine life absolutely excludes all necessity and possibility of such an act—but only of imparting to others the fulness of His essence, as a disinterested act of love. This world of variegated forms of beings was to reflect in finite imitations as individual rays the infinite wealth of the essence and perfection concentrated in simplest unity in God's own Being.

Such self-communicating love and goodness would not and could not rest content even at this point. Above the natural order of existence there was to be the supernatural order, as a new, higher and more marvelous creation. The wealth of divine life was to be infused into the created spirit in a manner transcending all capability and possibility of development of any created being, in manner therefore that no created spirit could have surmised or desired, but that God alone could conceive. Not merely created wealth, finite imitations of the divine are here bestowed upon the creature favored by grace, but God Himself, who in His love gives Himself as a spiritual possession and substance of life. It is His own divine nature; it is His own divine life in which the created spirit is allowed to participate in a mysterious yet real manner. In this participation precisely consists supernatural life in its innermost essence. For this reason, the supernatural life within the created spirit finds its highest activity and happiest perfections, as well as its truest security, in the beatific vision and consequent love of God: in that measureless embracing of God which by nature would be possible only to the divine spirit. Thus the supernatural life of the soul favored by grace is in its essence like a reflection of the essence of God's inter-personal life in the

created spirit: like a reproduction and continuation of that eternal act of cognition and love which constitutes the inter-personal life of God.

In the eternal act of cognition and love is unfolded in its essence the inter-personal life within the Divinity, which emanates from the Father as its source to the Son and the Holy Ghost. Therefore because supernatural life is the reflection of the essence of divine life in the created spirit, it should also be in the creature favored by grace the reflection of the essence in that mysteriously rooted fecundity of the same life. Hence it should communicate itself from the Father through the Son in the Holy Ghost to the creature favored by grace. For this reason—we speak now in terms of the revealed word of God—the Son and the Holy Ghost are "sent" into the world by the Father. Upon this visible mission of the Son and the Holy Ghost supernatural life in the world of finite spirits is founded; by the invisible mission of the Word and the Holy Ghost in the "inhabitatio" here on earth, and in the "visio beatifica" in heaven this same supernatural life is developed and brought to the pinnacle of perfection. Thus the missions of the Divine Persons are, as it were, like a finite continuation and imitation of their eternal, inter-personal processions into the soul favored by grace. They transmit to the created spirit the same essence of life which the Persons Themselves sent received through eternal procession from their inter-personal divine origin. These same missions, on the other hand, are to the sender and the sent, the sublimest divine acts of the most disinterested love which, by an act of the most perfect liberty gives itself unto the created creature, not for the sake of enriching itself, but only of diffusing and imparting to others its own infinite wealth of interior blissful life.

The sending of the Divine Persons, the missionary idea, i. e., the idea of sending—is there only an harmonious similarity in the word, or are there deeper connexions to be sought? There are indeed the strongest connexions between the ideas expressed. The supernatural divine life in the creature is the reflection, the imitation of the inter-personal divine life in its essence and therefore also in its fecundity. Hence its tendency to spread out and to communicate itself to others is as much its innermost, original tendency as it is the will and dis-

position of God. It desires to be transmitted to others through a similar disinterested act of love as were those missions of the Divine Persons upon which it itself was founded. These missions therefore are the original source and prototype of the Missionary Idea. The missions of the Divine Persons are like the beginning, the living root, the Missionary Idea like the last outward expression and effect, the last offshoot as it were. But it is one and the same thought, one and the same living, propelling power of the divine life that brought into this world the Eternal Son and the Spirit of God and that even to-day leads missionaries across the ocean, just as it is the same energy of the seed that forms the roots of the tree and through these roots permeates with its lifegiving power even the outermost branch compelling it to yield the blossom and fruit. It is in this deepest and fullest sense that the Redeemer speaks of His messengers to His Eternal Father: "Sicut tu me misisti in mundum, et ego misi eos in mundum," [6] and to these same messengers He says: "Sicut misit me Pater, et ego mitto vos." [7] Not only the end, not only the powers and the means, also the origin, the source, the impelling force of divine life is the same here as there, with the Master as well as with the disciples.

This, then, is the actual origin of the missionary idea; here burst forth the sources of its power. The missionary idea is surely not God's entire plan of salvation, but it is an integral part of it, yes, even its very foundation and central idea; for it is rooted in the mysterious activity of that divine life which is carried into the creature favored by grace through this divine plan of salvation. This divine life is therefore its *end* and *source*; this divine life is its prototype, its inherent, living and vivifying energy. This supernatural divine life when infused into a soul is therefore not only a *gift* of God, but at the same time by its very nature, a *tendency,* a divine power impelling the further expansion and communication of this life. Thus, Christianity is a Missionary Religion, not only in the above-mentioned historical and actual sense, but even more in a dogmatic and fundamental sense, inasmuch as the Missionary Idea emanates from the conception of the Triune God,

[6] John 17:18.
[7] John 20:21.

as the divinely willed reproduction of the essence of the interpersonal divine life, and thus from the innermost sanctuary of Divinity as unfolded to us by Christian Revelation. By this also is solved the enigma of such singular greatness, vitality and activity. It is indeed the "Idealism of Christianity"; yet not an idealism strange to and all of the world, but an idealism of reality, since it is rooted in the reality of infinite life.

The properties of the living root permeate the entire organism, built up as it is by its formative energy, and determines it down to the smallest and least detail. So also the origin of the Missionary Idea and its connexion with the attributes of eternal life in God leave upon its historical development and upon its position in the divine designs of salvation its characteristic impress. Hence the truth of the premises developed above must be evinced by the light they throw upon these historical activities; *the Missionary Idea must in regard to cause and aim actually stand out as the fundamental and central thought in the divine plan of salvation at all periods of its development and progress.*

The very first acts of God in the formation of His plans of salvation show plainly the universality of salvation. We may direct our eyes to the Creator or the creature—the latter considered in his natural or supernatural existence. The thought of salvation everywhere pervades the history of creation. One and the same God is the Creator of all men, and every man has impressed upon him the image of His God;[8] for since this likeness of God is found in the soul of man, it is found in all that have human souls and human features. Again, the final goal of all these men can be only this one God. For all that He creates must, in its final purpose, be directed necessarily toward Himself. It would be the negation of self were He to relinquish His place to another.[9] All this applies principally to the created personality. Devotedness to the one God, loving service to God must of necessity be his aim in life for the individual as well as for the whole body.

[8] Gen. 1:26 ff.; Wis. 2:23; Gen. 5:1; 9:6; Eccli. 17:1; Jas. 3:9.
[9] Rom. 11:36.

All men derive their origin from one human pair;[10] for *all* men did this pair receive sanctifying grace just as it sinned for all.[11] Thus according to God's original plan of salvation, grace was to have been transmitted together with nature unto all their descendants, just as now in fact sin is so transmitted.

The fall of man caused the ruin of this original design of salvation by divine love. But even then there is no change in the universality of the divine will of salvation. God's first step toward the establishment of a second system of salvation of even greater love and mercy clearly bears again the same character: *the promise of the Redeemer* is unreservedly for *all*.[12] Subsequent times, it is true, show individuals separated from God and His grace. This separation, however, is never fundamental and *a priori*, but always only actual and *a posteriori*; it is always the consequence and result of one's own guilt.

All these instances cannot be called directly missionary ideas. They actuate the universalism, and contain the actual propagation and transmission of the supernatural divine life in the creature as something willed and instituted by God. The manner of this propagation and transmission decreed by God does not yet at this stage appear to be specifically the same as that of the missionary idea. Yet all these instances prepare and form a basis for the missionary idea. They are the seed as it were of the missionary idea; just as the seed in the proper environment must perforce develop into a plant, so also must all these ideas of universal salvation of necessity shape themselves into the missionary idea as soon as the corresponding external conditions arise in the course of the divine designs of salvation.

The one feature in the course of the history of Revelation, particularly of the Old Testament, that, at first sight, must appear strange, is the evident discord between the *universalism of the aim of salvation* and the *particularism of its realization*. To every student of the history of revelation this discord is apparent. If God really desired His revelation to be for *all* men, how then could He in His wisdom select as a means to this end, one small people, seclude it from all others

[10] Acts 17:26.
[11] Rom. 5:12 ff.; Conc. Trid. Sess. 5, Can. 2.
[12] Gen. 3:15.

and confide to it for more than ten centuries His revelation? This "pressing" problem seems to many "not yet fully solved"; others are more radical and attempt to conclude therefrom the "impossibility of a revelation, that all men can believe in an established manner", or even the ability by means of this "intrinsic contradiction" to uproot faith in revelation as the Word of God.

The complete and harmonious solution of this seeming anomaly lies in the missionary idea as the expression of the essential activity of divine life in God as well as in the creature favored by grace. This peculiar activity consists in the interior and original tendency to communicate itself by an act of the most disinterested love. In order that this tendency might be set to work and become effectual within the limits of the revelation and that also in this the divine or supernatural life in the creature might reënact the personal divine life, this supernatural life was to emanate from one point. For this reason God chose one people; to it alone He confided the revelation and salvation bound up with it; not however to remain confined within these narrow limits, but that from them it might radiate to all; in one people it was confided to all, because confided to one for all. Thus is universalism the aim and goal, particularism the transitory means. The selection of precisely this mode, through particular to universal, is founded upon the God-willed peculiarity of supernatural life as an imitation and reflection, in scope and fecundity, of the inter-personal divine life.

It was not caprice, arbitrariness or accident that in the Old Testament forced this universalism into the background for so long a time, but only a means of compassion and love on the part of God, the better to prepare a sinful paganism for the fullness of time, and to make the more sure its maturity for the operation of the now energetically unfolding missionary idea. God created man a free being. Man by his own choice abandoned God by sinning; he was to come back to God in a manner compatible with his liberty. And how was this to be done? Sin is the estrangement from God through inordinate affection for the creature. Thus by sin man rent the bonds uniting him to God; he would no longer with child-like trust in God's intelligence walk the God-appointed way

to his happiness, but relying on himself and his own intelligence blaze his own path to happiness. Not by the mechanical means of an external policy of force, incompatible alike with God's wisdom—for it would have been just as easy for Him to have prevented the sin itself—and man's liberty, but by this would God's wise policy of redemption bring mankind back to Himself, that He allowed them to walk their way to its end. "(Deus) in praeteritis generationibus dimisit omnes gentes ingredi vias suas," [13] says in this sense the Apostle who on account of his position had grasped most intimately and analyzed the religious problem of paganism and its position in God's design of salvation. By this the pagan world as a whole and all thinking men in general should realize by experience—what theoretical knowledge could never have brought so forcibly to their conscience—how futile and insufficient is everything mundane and finite. Mankind as a whole was to be brought to that realization and confession which innumerable individuals after similar experience have expressed together with St. Augustine in these words: "Fecisti nos Domine ad te, et inquietum est cor nostrum, donec requiescat in te." [14] With every step on this way of perversion and estrangement paganism became riper for its conversion to God at that moment when God's infinite goodness toward all men should be brought to them by the missionary idea.

With Israel also the missionary idea was determinative in its selection as well as in the future development of its fortunes; in this instance, it is true, to its own evil fate. Perhaps nowhere is the truth shown with the same clearness that the real and definite value of a gift of God to a free creature is to be set according to the use made of it. Judaism and especially the sect of the Pharisees valued as an end and a permanent and absolutely legal prerogative that which was to be only a means, and a transitory privilege given in the interests of all Israel became unfaithful to the missionary idea which, considering its mission to other nations, was the deepest and most intrinsic, yea and only reason for its election; and to the exclusion or at least the subordination of all others, perfidiously laying claim to that which it had received for

[13] Acts 14:15.

[14] Conf. I, 1, c. 1.

all and should have brought to all—the redemption by the Messiah. But this was possible only by construing in a national or political sense all the prerogatives granted to it on account of its missionary vocation, as is clearly apparent in the Messianic hopes and expectations as understood even in the narrowest circle of the followers and disciples of Christ. In this misinterpretation was revealed, and at the same time nourished by it, the interior apostacy from the spirit of its vocation. A humble service and a self-effacing sacrifice prompted by love would have been the soul of the missionary vocation. Haughty presumption together with contempt for all others, selfish pride dreaming of only its own terrestrial national greatness were its real sentiments. Under these circumstances all things were changed into separating barriers, even such as should have formed unifying bonds. To this external and internal apostacy from the fundamental principle which alone could justify Israel's special and favored position in God's plan of salvation, the real and living root of its supernatural greatness died. The sad decay and final rejection was the unavoidable end of this apostacy.

Thus all guidance and dispositions of God in pre-Christian man, in both paganism and Judaism, find their resplendent and harmonious unity, their purposeful and firm cohesion in the missionary idea, in as far as this idea in the supernatural divine life within the creature is the continuation, participation and imitation of that infinite fecundity in which the eternal divine life pours itself out interiorly and exteriorly.

In Christ all this guidance and these dispositions of God were to find their realization. He was to reunite mankind to God.[15] Therefore in Him, in His doctrine and His work, the missionary idea as the God-ordained means of reunion had to be preëminently conspicuous. Thus in Christ the missionary idea is not an incoherent and accidental element foreign to His life and doctrine, it is the essential flower and the fruit of the divine plan of salvation. From the position of the missionary idea the life and work of the Redeemer becomes more intelligible. He is its origin and end, therefore its living and life-giving focus. In it is expressed a fundamental

[15] Eph. 2:11 ff.

law of the divine life in whose service is also the Redeemer's own mission. In a most solemn hour, after His resurrection, He discloses to His disciples the meaning of the mysterious connexions: "Quoniam sic scriptum est, et sic oportebat . . . praedicari in nomine ejus poenitentiam et remissionem peccatorum in omnes gentes." [16] On a former occasion His disciples had heard Him say: "Et illas (alias oves, quae non sunt de hoc ovili) oportet me adducere, et vocem meam audient, et fiet unum ovile et unus pastor." [17]

Thus we see the universalism and consequently the missionary idea as the all-controling central point of Christ's doctrine and redemption. His entire doctrine is filled with the missionary idea; the mission command is therefore "The Last Will of Jesus" to His Church, because the missionary idea was the real and fundamental principle of His own mission, and hence the center and as it were the soul of His teaching. In Christ's work of redemption likewise everything points toward universality and the missionary idea. In the first place, Christ's Redemption is a vicarious satisfaction; in this lies the primary and remote possibility and the first and interior occasion of universality. It is moreover superabundant and infinite; in this lies the exterior and proximate possibility of its universality. It is wrought finally for all men; [18] in this lies the actual and real universality and hence the Missionary Idea to all men.

To this position of the missionary idea in the life and teaching of Christ corresponds its position in His Church. Here also it holds the center; to it the Church owes her development and her growth, just as through it alone can she reach her goal. All things then within her urge the missionary work; the scope of salvation, since all men both stand in need of and are susceptible to it; the means of salvation, since by their nature they are accessible to all without distinction of sex or age, education or culture or nationality. Everything in the Church points toward the missionary idea; the Will and Testament of her Founder, her own existence in the historic past and in the future, the means and treasures of salvation

[16] Luke 24:46 ff.

[17] John 10:16.

[18] I Tim. 2:4-6; Rom. 5:15 ff.; II Cor. 5:14; I John 2:2, etc.

entrusted to her. Missionary activity is not an extraneous duty left to the individual churches; no, it is the central task of the entire Church, which for this reason especially is called Catholic. To be sure, every vigorous living organism provides specific organs for every essential function of life. So in the Church of God have risen and to-day arise men filled with the spirit of God in whose lives the missionary idea is the exclusive scope and endeavor. Yet by this the task of the whole Church is not accomplished. The individual organ in a living organism can discharge its special function in living conjunction only with all the others, and in actual and effectual coöperation with them. Likewise all members and all factors in the Church must coöperate in their own manner if the missionary idea through the special organs of missionary activity is to be carried out in all its life-giving energy.

In the clearest manner, finally, is the missionary idea revealed and verified as the fundamental and central thought of the entire divine plan of salvation in the future consummation. For the return of Christ and with it, the consummation of the whole work of salvation is dependent on its victorious execution. Only when the Gospel shall have been preached to all nations shall the end come.[19] In the works of God nothing is designed by caprice or arbitrariness, but all is wisest providence and purposeful coherence. Hence the final terminus in God's acts of salvation can only be that which was the fundamental idea and starting-point in His plan of salvation. If therefore the realization of the missionary idea coincides with the consummation of God's work of salvation, then by this very fact this realization reveals itself as the total carrying out and ripening of that fundamental idea which dominates God's whole plan of salvation.

Thus in the entire course of the divine operation of salvation, from its faintest beginning unto its victorious consummation, the missionary idea stands out as the really fundamental and central thought of God's plan of salvation. It is to be found at the beginning and at the end of all the avenues of salvation, and all steps on these avenues bear its characteristic impress. In this the energetic vitality, impelling extension

[19] Matth. 24:14; Mark 12:10; Acts 1:18.

and communication is revealed as the God-willed, profoundest and most expressive basic quality of the supernatural divine life in the creature. This vitality in turn is like a copy and reflection of the essential peculiarity of the inter-personal eternal and beatific life. Hence the missionary idea is, as it were, the soul of God's eternal design of salvation because rooted in the infinite and eternal life of God Himself.

JOSEPH GRENDEL, S.V.D.

Vienna, Austria.

PRIESTS AS SOLDIERS.

I.

AMONG the numerous surprises of the present war is the magnificent part played by those priests who are serving their countries as soldiers. The Powers that insisted on ecclesiastics serving under the colors were not actuated by the noblest motives; they thought that many clerical students would be by that means weaned altogether from religious ideals; they hoped that priests would prove so inefficient as to cover themselves and their calling with ridicule. Those base and sectarian politicians, whose slogan was " Les Curés sac au dos! " fondly hoped, no doubt, that they had at last succeeded in forging the weapon that should depress beyond the hope of resurrection, nay, perhaps utterly annihilate, the clergy. But God who uplifts the humble knew otherwise; and from the malice of enemies He drew another proof of the undying buoyancy of our faith. Those poor curés, those religious, thus suddenly plunged into an atmosphere the very antithesis of all their training, hopes, desires, and ideals, have emerged from the ordeal triumphant; far from being vanquished they have adapted themselves to novel conditions, and have found in their new *milieu* means of doing good they never could have accomplished elsewhere. As mere soldiers the priests on the firing-line have proved themselves equal to the best; their gallant intrepidity before danger, their unselfishness before suffering, their resourceful dash and daring have made them models to their lay comrades. Hundreds of them have received military decorations, and have been mentioned over and over

again in despatches; some scores have risen to high grades in the army. As soldiers of Christ only the Recording Angel can chronicle their innumerable acts of virtue. At every lull in the combats they become immediately apostles; they preach to their companions; they hear confessions; they catechize the little children in the villages near the zone of operations. And so, thanks to these soldier-priests who have made themselves all things to all men, the empire of Satan has received a tremendous and most unlooked-for check. Their fellow soldiers, predisposed by ignorance and by inveterate prejudices against the Church, have been converted, utterly changed in heart and conduct at the sight of these noble lives, and a great religious awakening has come since the opening of hostilities. Mgr. Bartolomaisi, Chaplain-in-Chief to the Italian army, in a recent pastoral addressed to the ecclesiastics under his charge, says: "Estote fratres! Never forget that you are priests, that everyone may see this in your conduct and manner. Be affable and gentle, cheerful, calm, and courteous; never spare yourselves to save souls; be ever ready to help your comrades by kind and brotherly services, especially by acting as secretaries to them whenever they wish to send news to their families." Since war was declared and previous to all exhortation the soldier-priests have been admirably realizing that program.

Not only in the actual war, however, but many times before have ecclesiastics played a soldier's part with the highest credit. Whenever circumstances arose which justified their departure from the canonical rules of not bearing arms, the clergy were always ready to pour out their blood in defence of faith and fatherland. And in those distant days when pirates devastated the fairest parts of Europe, or when Moslem invaders threatened to sweep all Christian civilization utterly away, more than one bishop and pastor found himself obliged to lay aside his pastoral staff and don the sword and helmet for the protection and safeguard of his flock. King Richard III once told the pope that a primary duty of the Bishop of Durham was to defend northern England against the incursions of the Scots.[1]

[1] Gairdner, *History of English Church in Sixteenth Century*, p. 2.

II.

It is, undoubtedly, in the earlier centuries of Christianity that one finds the most striking examples of those warlike prelates, who joined to the most ardent piety and severe asceticism an administrative and gubernatorial ability no less remarkable. Thus St. Germanus, Bishop of Auxerre, visited England twice to preach the Gospel. Being there in 449 he found a party of Picts and Saxons plundering the coast. Germanus had been a soldier in his youth, and his military knowledge now stood him in good stead. He placed himself at the head of his converts, and concealed them in a defile through which the invaders were to pass. At a signal from their commander the neophytes raised a tremendous shout of Alleluia; the cry was reëchoed with terrifying reverberations from the surrounding hills, and the pirates fled in such haste that many perished in an adjoining stream.[2]

A similar exploit is related of St. Magloire, Bishop of Dole; but instead of employing a pious stratagem to overcome his enemies, he conquered them in open fight and with the cold steel. He had converted the inhabitants of the Channel Islands, and on the isle of Serck had built a church and a monastery. One day some Vikings landed to burn and pillage and murder. The bishop armed his people, led them to the fray and drove away the invaders.

St. Ebbo, Bishop of Sens, proved his prowess against the Moslems of the eighth century. When the main Moslem body under the command of Abd-Er-Rhaman, after overrunning Spain and Southern France, tore on to Poictiers to be crushed by Charles Martel (732), several large divisions turned aside to undertake the siege of Sens. St. Ebbo rallied his people, and held the infidels at bay for several days. But these latter were numerous; they hewed down a near-by forest, and piling the wood all around the doomed city they set it on fire, intending thus to make one giant hecatomb of Sens and all its inhabitants. The bishop did not lose courage. "Heavy batallions," said he, "do not bring victories. Let us make a sortie against our enemies." He put himself at the head of his little band—a forlorn hope surely in the literal as well as in the

[2] Lingard, *Hist. of England*, I, pp. 68-69.

technical sense of that phrase. But Ebbo was an organizer of victory; he hewed his way through the besiegers, and drove them into headlong flight; then, joining hands with the Bretons, he completely destroyed the fleeing Saracen hordes at Seignelay.

During the eighth and ninth centuries the Saracens established a hold on Italy, and repeatedly the Sovereign Pontiffs were obliged to take up arms for the defence of themselves and their people. In 847, just after the death of Pope Sergius II, they reached Rome itself, and pillaged the basilicas of St. Peter and of St. Paul. A successor to Sergius was hastily elected in the person of Leo IV, who bent all his energies to guarding against subsequent Moslem invasions. With this object he girdled the Vatican and St. Peter's with strong fortifications that would defy the efforts of besiegers and afford an adequate protection not only to the papal court but also to the people of Rome. These prodigious works occupied almost five years in the building; they were blessed with solemn pomp on 27 June, 852, and the portion of the city formed by them bears to this day the name of the Leonine City.[3] But for several decades longer the Saracens retained their great fortress on the Garigliano, which was a constant menace to Rome. John VIII made an unsuccessful effort to dislodge them from it; but it was reserved to another John, tenth of the name, to effect their ejectment in 916. The chronicler says that in this campaign the Apostles SS. Peter and Paul were seen encouraging the combatants. A later Pontiff, St. Leo IX, had to contend not only against the Moslems, but also against the Normans, who were devastating the south of Italy and committing excesses worse than those of any unbeliever. The papal army was however defeated by the Normans at Civitella, 16 June, 1053, and the Pope was taken prisoner. But the defeat brought with it the fruits of the most brilliant victory; for the Normans, on perceiving the Vicar of Christ a prisoner in their hands, were touched by one of those gusts of melting compunction, characteristic of the ages of faith; they prostrated themselves at the Pope's feet, and promised that henceforth they should be his most devoted and ardent defenders.[4]

[3] Migne, *Dict. des Papes*, Col. 911-913

[4] Milman, *Latin Christianity*, III, pp. 406 ff.

III.

The crusades during a period of three hundred years are the story of holy wars preached and often fought as well by ecclesiastics. It seems to have been Sylvester II (999-1003), who first conceived the idea of a league of Western Christendom for the release of the Holy Places from the bondage of the Saracens. The times, however, were not then ripe for the project, and it was well nigh a century later when Urban II proclaimed at Clermont the First Crusade (1095). This pontiff possessed in a high degree the gift of eloquence, and so efficacious was his appeal that hundreds of thousands took up the cross and set out for Palestine. The pope could not participate in the expedition himself, but he promised, like another Moses, to be perpetually engaged in fervent prayer for its success. Urban was represented by his legate Adhemar, Bishop of Puy, who died in the East, having succumbed to the plague at Antioch, 1 August, 1098. The bishops of Saltzburg, Passau, and Strassburg also went on this crusade and left their bones in the Holy Land; while two priests, Folkmar and Gotschalk, were leaders of an entire army.[5]

Some years later (1146) St. Bernard at the command of Pope Eugene III preached a new crusade for the succor of the conquests already made by the Christians in the East. After a sermon of Bernard's at Spires three bishops, Henry of Ratisbon, Otto of Freisingen, and Regenbert of Padua, took the cross. So great was the success of St. Bernard's preaching that it was almost considered a shame for a man-at-arms to be seen in France; and Bernard himself declared that "not one man was to be found to seven women".

These excesses of crusading zeal found a determined opponent in the greatest ecclesiastical statesman of the day, Suger, Abbot of St. Denis and Prime Minister of France under Louis le Gros and Louis le Jeune. But Suger's opposition rose purely from prudential and patriotic motives, though certainly not from any lack of religious earnestness or military spirit. As a young monk he had crushed the marauding hosts of Hugh de Poinset, and saved the town of Theury for the king (1112). As minister he ruled France admirably,

[5] Milman. *Latin Christianity*, IV, p. 182; pp. 219 ff.

and on Louis's return from the crusade after an absence of more than two years, Suger could say with honest pride that he had kept the realm in perfect peace during the sovereign's absence, furnished his master with ample stores of men, money, and munitions; and maintained the royal palaces, domains and estates in thorough repair. Having thus discharged what he considered his duty to his country, Suger was most anxious to don the cross himself. Although an old man of seventy he was on the point of setting out for the Holy Land when death cut short his pious design, 13 January, 1152.

Jerusalem fell again into the hands of the Moslems in 1187. This misfortune stirred Europe to its depths and awakened a new spirit of penance and self-denial. One cry was heard on the lips of all: "Let us do penance, and save Jerusalem!" Pope Clement III urged on this crusade unceasingly; the cardinals renounced many of their privileges in order to increase their alms toward the expedition; Henry, Cardinal of Albano, and William, Archbishop of Tyre, signalized themselves by their labors in this sacred cause; the Emperor Frederic Barbarossa, the kings of France and England and many lesser magnates journeyed to the Holy Land. But, though the auspices were so promising, the end was disastrous. The emperor was drowned near Seleucia, 10 June, 1190; while the mutual jealousies of Philip Augustus of France and Richard Cœur-de-Lion of England effectively prevented all serious coöperation and achievement. But the clergy had done all that was humanly possible to make the undertaking a success.[6] It is interesting to remark as touching intimately the present argument, that Philip whose contributions to religious causes were pitiful indeed, was most successful when defending family and dynastic interests. The battle of Bouvines, which he won against overwhelming forces on 23 July, 1214, seated the Capet monarchs securely on the throne of France. And this decisive victory was largely due to a soldier-priest, Guerin, subsequently rewarded with the bishopric of Senlis. Of him Hutton says in his monograph on Philip Augustus: "Even more important was the great hero and churchman, brother Guerin. . . . During all the great campaign against the

[6] Hergenroether, *Hist. de l'Église*, IV, n. 237. (Traduction de l'Abbé Belet.)

allies, it was his military genius almost beyond question that gave success to the French king. The 'prudence and incomparable vigor of his counsel' which William the Breton commemorates, made him the king's most intimate friend (*regis specialis amicus*)."

IV.

During the thirteenth and fourteenth centuries crusading ardor cooled; the miserable disputes and pitiful jealousies of the princes of Europe and the outrageous excesses of their soldiery deprived the later expeditions to the East of any real religious significance. But in the fifteenth century the ever-growing power of the Turks awoke with the fears the expiring chivalry of Europe. And as in the past so now too the Popes initiated the movement. Callixtus III (1455-1458) had no sooner been elected pope than he bound himself by a solemn vow to "reconquer Constantinople, to deliver the Christians languishing in slavery, to exalt the true Faith, and to extirpate the diabolical sect of the reprobate and faithless Mahomet in the East. For there the light of Faith is almost completely extinguished. If I forget thee, O Jerusalem, let my right-hand be forgotten. Let my tongue cleave to my jaws if I do not remember thee. If I make not Jerusalem the beginning of my joy, God and His Holy Gospel help me. Amen."[7] On 15 May, 1455, Callixtus published a solemn bull granting large indulgences to all who should participate in the crusade, and he sent cardinals and bishops as legates to all the courts of Europe. In September of the same year the Pope gave personally the cross to Cardinals Alain and Carvajal and to the Archbishop of Tarragona, who was to hasten with a fleet to the relief of the Christians in the Ionian islands.[8] The following year the Christians under Hunyadi gained the decisive battle of Belgrade which saved Hungary. At this battle St. John Capistran was present, encouraging the soldiers with uplifted crucifix to fight heroically for their faith.[9] As a lasting memorial of the victory of Belgrade, and in thanksgiving for the divine favor there bestowed on Christian arms, Calixtus decreed that the festival of the Transfiguration of

[7] Pastor, *Hist. of the Popes*, II, p. 346 (English Trans.).
[8] Ibid., p. 350.
[9] Ibid., p. 396.

our Saviour should be henceforward solemnly celebrated throughout Christendom.[10] The successor of Calixtus, Pius II (1458-1464), was no less eager in his endeavors to promote a crusade. The very year after his accession he held a congress at Mantua, published indulgences and gave large contributions toward the projected expedition. But neither then nor later did the rulers of Europe make any kind of a warm-hearted response to his appeal. After several delays and postponements the pontiff took the unprecedented determination of proceeding on the crusade himself. On 18 June, 1464, Pius took the cross in St. Peter's and set out from Rome on the crusade. But he got no further than Ancona, where he died 14 August, 1464. His dying words to Cardinal Ammannati were: "Bid my brethren continue this holy expedition, and help it all you can; woe to you, if you desert God's work." [11]

It would be untrue to call Julius II (1503-1513) a crusader, but undoubtedly he deserves the name of warrior-pontiff more than any other occupant of St. Peter's throne. Several times he took the field at the head of his troops, and on one occasion he was nearly captured by that mirror of chivalry, the famous Chevalier Bayard. In the welter of sixteenth-century politics Julius felt that the Holy See should possess a strong monarchy of its own on which to rest securely; and he was equally strongly convinced that his native Italian soil should be freed from foreign invaders. For these objects he struggled all through his reign, and he did not hesitate to buckle on sword and breastplate to ensure their accomplishment. Two similarly-minded cardinals gave him on different occasions substantial aid, namely, the Englishman Christopher Bainbridge, Archbishop of York, and the Swiss Matthaeus Schinner. To those who find fault with this attitude of Pope Julius, Pastor replies, that even if theoretically his course was open to question, practically and considering the time and circumstances in which he lived none other was either prudent or possible. In the footnotes to this passage the great historian quotes several writers, both Catholic and non-Catholic, as taking a similar view of Julius's procedure.[12]

[10] Ibid., p. 409.

[11] Creighton, *Hist. of the Papacy*, III, pp. 328-329.

[12] Pastor, *Hist. of the Popes*, VI, pp. 450 ff. (Eng. Trans.).

V.

While Pope Julius was bending every nerve to upbuild the papal monarchy, in Spain a prelate, cast in the purest mold of ancient chivalry, undertook a veritable crusade to reduce the Moorish stronghold of Oran in northern Africa. Francis Ximenès, Cardinal Archbishop of Toledo and prime minister of Spain, determined to put an end to the piracy and free-booting exercised against his country by the Moors of Oran. The Cardinal bore the entire expenses of this expedition. The army raised and paid by him numbered 15,000 men, who were transported in a fleet of more than a hundred vessels. On 16 May, 1509, they set out from Carthagena and reached the coast of Africa on the following day. When the troops were landed, the Cardinal delivered to them a stirring address, and though well over seventy years of age he wished to lead them himself to the assault. But the generals and officers implored him in the interests of all not to expose his life to danger. He allowed himself to be persuaded, and retiring to the citadel of Mazarquiver he shut himself up in the chapel of St. Michael, and there prayed with extended arms for the success of his soldiers. Toward evening he learned of the Christian victory, and he spent the whole night in thanksgiving to God for His mercy. Next day he made his solemn entry into Oran, preceded by his archiepiscopal cross and saluted by the enthusiastic acclamations of his soldiers; but when they hailed him as "Conqueror of the Barbarians", he replied, "Not to us, O Lord, not to us, but to Thy name be the glory!" [13]

More than a century later Cardinal Richelieu, for eighteen years king of France in all but name, was obliged in the interests of his country to take up arms several times. As a rule he was most fortunate in his military operations. He had been only a few years prime minister when he determined to put an end to the revolts of the Huguenots by reducing their great stronghold, the city of La Rochelle. "An army of 25,000 men," says Perkins, "was soon gathered around the city, and of it the Cardinal, in fact, though not in name, was commander-in-chief. He was by no means the only ecclesiastic in the service; he had bishops as generals and friars as

[13] Hefele, *Le Cardinal Ximenes*, pp. 315 ff. Trad. Franc. de Sisson & Crampon.

emissaries and lieutenants, and all this religious soldiery reported to the priest who was general-in-chief. The commander, in the red hat of a cardinal, was surrounded by a staff in mitre and frock." [14] Elsewhere the same author says: "In war as in peace, he [Richelieu] was fond of employing the clergy, and sometimes considered martial skill in his ecclesiastical promotions. In recommending a candidate for the archbishopric of Nancy, he writes, 'he is a gentleman of learning, well fitted to preach in the city, and if need arises, able to protect it'." [15] Perkins does not record, though well worth noticing, the contemporary epigram in which the wits of Paris hit off the cardinal's penchant for clerical warriors.

Un archevêque est amiral;
Un gros evêque est caporal;
Un prélat preside aux frontières;
Un autre a des troupes guerrières;
Un capucin pense aux combats;
Un cardinal a des soldats;
Un autre est generalissime;
France, je crains qu'ici-bas,
Ton Église, si magnanime,
Milite et ne triomphe pas.

The last time, to my knowledge, that a cardinal appeared in the field at the head of an army was in 1799. The troops of the French Directory had taken possession of all Italy, and driven King Ferdinand of Naples to take refuge in Sicily. In January, 1799, the king commissioned Cardinal Denis Fabricio Ruffo to head a rising against the invaders. The prelate belonged to one of the greatest feudal families of Calabria, and at his appeal an army of 25,000 peasants flocked to his banner. He called his levies the "Army of the Holy Faith", and he proved himself a consummate leader, intrepid in action, clement in victory. In a few months he had cleared southern Italy of the invaders, and on 17 June, 1799, obtained possession of Naples. To those who laid down their arms he promised life, but the English *camarilla* who ruled Ferdinand refused to ratify the cardinal's promise, and most of these unfortunates were put to death. Speaking of this incident the *Cambridge Modern History,* though by no means over-considerate to churchmen, says: "A stormy interview between Nel-

[14] Perkins, *Richelieu*, p. 96.
[15] Ibid., p. 169.

son and Ruffo took place, in which Ruffo, though supported by protests from the Russian and Turkish commanders, failed to carry his point, or to obtain Nelson's sanction for a policy which was both humane and statesmanlike. . . . His [Nelson's] usual sane judgment was dominated by the influence of the British Minister at the Neapolitan Court, Sir William Hamilton, and his wife, whose conduct was inspired in part by anxiety to bind the Queen of Naples to England, and in part by what appears to have been personal jealousy of Ruffo." [16]

VI.

The Church has always desired and always ruled that her soldiers abstain from earthly wars; she feels that the ambassadors of Christ, the heralds of the Prince of Peace, are bound by their very profession to be averse to bloodshed, and to the violent passions that are its inevitable accompaniment. Nevertheless, the Church has always recognized that certain exceptional circumstances justify the clergy's taking part in war. In the present conflict she has bowed to laws whose operation she was powerless to prevent. These laws, skilfully framed to lessen the moral force of the priesthood and the respect due to it, have placed some 63,000 soldier-priests and soldier-apostles right on the firing-line. An anomalous and most unusual opportunity of doing good has thus been thrust by Providence in their way; they have risen to the occasion and shown themselves *preux chevaliers, sans peur et sans reproche;* and better far, they have proved themselves Soldiers of Christ, of whom their brethren, the wide world over, may feel justly proud.

WILLIAM P. H. KITCHIN, PH.D.

St. John's, Newfoundland.

OLD-FASHIONED SPIRITUALITY AND SOME MODERN REVERSIONS.

WE are having a flood of books from the press during the last few years of what may, for lack of a better group-name, be called "personal literature". They are the books that tell people how to live, physically and mentally; how to

[16] *Cambridge Modern History*, VIII, p. 631.

make a success of life; how to maintain their highest efficiency; how to avoid the various defects of conduct that impair effectiveness, and then how to manage temperament and character, so as to secure the best results. There are books from all sides on the education, the training, and the exercise of the will; and detailed instructions are given as to how to secure the working of that faculty with the least friction but without fail. Apart from our fiction some of the best-selling books of our time are in this list. Of course in order to have that much sought and very remunerative distinction of being a "best seller", the advertisements for books have to read like patent medicines, until those who feel that they have any weakness of will can scarcely help but conclude that if you take a casual half-hour of reading of so-and-so's book, every day, and a small dose of his advice, you can scarcely fail to overcome all the obstacles in your path and make life a success.

Quite apart from this, however, it is extremely interesting to realize just what these appeals to will, and directions for the correction of faults and defects of conduct and character and temperament, represent in the older literature. It is perfectly possible to trace a very intimate relation between these books and some of the old spiritual books that religious communities take for required reading a certain length of time every day, at least for their younger members; and which a number of spiritually minded persons find it valuable to recur to every now and then. The inevitably suggested comparison between these two sets of works, old and new, is a very interesting study in the psychology of our time.

Of course, according to the old saw, comparisons are odious, and this comparison may seem especially so to those who have a particular affection, acquired during years of familiar usage, for the dear old spiritual authors. The modern appeals to will have no higher motive than success in life, and that usually of the most sordid and merely material character. The reward that is held out as a return for bolstering up the will, and for making the effort that will enable one to overcome obstacles, is that thus money will be made or reputation achieved. Of course, too, it must not be forgotten that money, in our time, is supposed quite inevitably to bring happiness with it; so that after all is said it is happiness that is

the aim. The old spiritual authors held up the higher motive of duty for the sake of the Creator, and of success in life that might be failure from the standpoint of the world's way of looking at things, but that surely led to the development of character and to happiness hereafter. Both represented the appeal to the individual to seek that supreme satisfaction of life which comes from doing things, conquering self, and overcoming the obstacles of environment and character.

It is curiously interesting to take up phases of the spiritual life that have been much insisted on by religious writers, and above all by founders of religious orders and see how they are exemplified in some of the modern "personality" books. Such practices as meditation, the frequent examination of conscience, the preparation for next day so as to avoid the faults of the previous day and to accomplish more by having an order before one, the remembrance of the example of others who have gone before and have accomplished so much that we find difficult, the realization that a great many of the difficulties of life are imaginary and disappear when they are properly tackled, all these and other phases of the religious or spiritual life can be rather readily illustrated in some recent popular literature.

There is a little book called *The Education of the Will or The Theory and Practice of Self-Culture*, by Jules Payot, which some six years ago, when it was translated into English, had gone through more than thirty editions in French, and has, I believe, gone through several in English, after having been translated into various other modern languages. It is dedicated to M. Th. Ribot, at that time the Director of the *Revue Philosophique* and Professor of Experimental Psychology at the Collège de France, who has since become prominent in the political world of France as the Minister of Education. Manifestly the book was meant to take its place in the secularization of French education as a work of direction to compensate for religious training. The author confesses that in previous centuries, "the forces wielded by the Catholic Church, that incomparable mistress of character, were sufficient to regulate along its broader lines the life of the believer; but to-day this instruction has been eliminated by the majority of thinking men and it has never been replaced."

Here is a volume of psychology, then, that is meant to replace the older mode of Christian training; hence the interest in seeing just what it assumes from that older mode. In writing the preface to the twenty-seventh edition, thirteen and a half years after its original publication, the author confessed that "the age in which we belong is conducive to mental unrest: even Catholicism itself, which at one time offered a secure sanctuary for the unsettled mind, is full of the most serious internal dissensions". He wrote in the midst of the discussions of Modernism, which by those outside of the Church were supposed to have produced the most serious divisions of opinion among Catholic ecclesiastics, though within the Church there was comparatively so little disturbance. And where is it all now? In this disturbed time the author manifestly felt that Modernistic doctrines might be all right in the realm of the intellect, but that in the domain of the will the old-fashioned teachings were not only good enough for him, but they represented the only assured solutions of the problems of unrest which are so prominent in our time.

MEDITATION.

Payot has insisted very much on the place of meditation as the most important basis of right living and of enabling the will to do its work with least friction. Here are some of his directions as to how best to meditate, which include even the preparation for meditation, the suggestion of the place which is to be pictured in the imagination in order to hold the mind from distraction, and other familiar practices of that kind for occupying the senses and the imagination, strikingly reminiscent of ascetic writers. He says, for instance:

> In order to be able to meditate to the best possible advantage we must avoid distraction, and concentrate our thoughts on our idea; then we must consult the books which deal with the subject of our actual meditation, and read over our notes. By an energetic use of the imagination we can represent to ourselves very clearly and succinctly and concretely all the elements of danger which we are likely to run, and all the advantages to be derived from such a course of conduct or from another. It is not enough to touch upon these rapidly. We must, as it were, hear and feel and touch. We must reflect so intensely as to make the thing we are thinking about as

really present as if it actually were so. As really present, did I say? Much more so, I should have said; for just as art can render a scene or a landscape more logical and more united, and therefore more realistic than reality, so our imagination ought to make the object of our meditation more distinct to us, more logical and truer than it is in reality, and therefore more vital and more capable of influencing us.

Such writers as Payot insist quite as much as ever did the authors of works on spiritual perfection on the necessity for quiet and peace of mind, if anything is to be accomplished. Control over self and the power to accomplish all that is best in us cannot be attained by hurry and rushing at things. In the modern time a good many people seem to think that the old monastic rules which required hours of meditation represented old-fashioned methods long since out of date. Indeed they are inclined to look upon time spent in meditation and contemplation as largely wasted and as being rather a sop to laziness, or at least lack of initiative, than anything else. The modern writers on efficiency and the proper use of the will, however, are quite emphatic in their recommendation of thorough consideration in the midst of repose of mind, in order to secure results properly when activity is begun. M. Payot says, for instance, in the preface of his book:

> But the slow exploration of our fundamental tendencies and the intelligent development of our will, subjected to the law of cause and effect, make repose necessary. We must resist the dilettante habits acquired by an early encyclopedic training; *we must resist the terrifying mental dissipation of useless reading and the trepidation of contemporary life.* Tranquility is required before a solution will form into crystals of regular beauty. In the same way we need meditation if we would mold our fundamental personality into good, energetic habits.

Aspirations and Examination of Conscience.

Payot has emphasized not a little the necessity for intervals of reflection in the midst of activities. For instance: "At night before going to sleep or during the night when we awaken, or while taking a few moments rest, what is easier than to renew our good resolutions and to decide what our occupations and our recreations shall be?" What occupation

could be more useful on waking in the morning, while dressing or on the way to work than for a man to encourage his mind "to blossom with noble aspirations" and to lay out his plan of conduct for the day. Such habits of frequent reflection, he says, are very quickly and readily formed. "The adoption of them is moreover so rich in good results that young people cannot be too strongly advised to make the necessary effort to establish such habits." Here we have of course the old spiritual writers' advice of often lifting up the mind above the occupation of the moment as well as their recommendation to practise frequent examination of conscience with resolutions for the future and recollection of the necessity of pursuing duty, though of course they always put in the wondrously satisfying thought and motive of recalling the presence of God before whom and for whom all these things are done.

Payot's tribute to the old night-examen of conscience, with its resolutions for the next day, is contained in a paragraph that is peculiarly reminiscent of many of the spiritual writers:

> The most important thing in attaining this mastery of one's energy, is never to go to sleep without making up one's mind exactly what one is going to do the next day. I do not mean how much should be done, for one could apply to the system of laying out an exact measure of work, what we have just said about working on schedule time. [It disturbs and wastes energy.] I am only speaking of the nature of the work. When one wakes the following morning, the mind will instantly grasp the situation and, without allowing a moment for distraction, will get right to work on the subject in hand, even while dressing, and the student will find his body set down at his work-table and his hand grasping a pen before he has even had a second to nurse his disinclination.

Exemplary Reading.

Another very interesting development in connexion with these modern personality books is the advice now very commonly emphasized by educators, that people who want to make the most and the best out of life should read the lives of those who have accomplished much against severe obstacles, and above all who have pushed their way through the difficulties of life that hamper so many people. Professor Stanley Hall

of Clark University recommends the reading of the lives of the saints, and says that particularly for young folks, in whom suggestion works so strongly, nothing could be more valuable. The laying of deep foundations of suggestion for self-repression, for struggle against self, for self-denial, for bearing suffering under trying circumstances, makes the best possible preparation for life; and the American psychologist goes out of his way to commend the Catholic Church for having made so much of the lives of the saints and brought about the regular reading of them. He is not alone in this matter; on the contrary, not only a number of his pupils but many others who are interested in personal psychology and individual development have come to the same notion.

The reading of the lives of the saints has in recent years come to be looked upon even by a good many spiritually minded persons as rather old-fashioned. Even in young folks' retreats the recommendation is rather that certain spiritual books that are up-to-date and much more modern in their way of putting things, should be read. Here, however, are the best known of our supposedly most up-to-date psychological writers reverting to the lives of the saints. Of course this is in line with the present tendency once more to recommend biography for the reading of young folks because of the examples of energy and patient overcoming of difficulties which the biographies of successful men commonly present. Biography has always been more interesting to the young than anything else and the taste for fiction is an acquired one. Children always ask, "Did he really live?" "Is the story true?" and they are likely to grow quite impatient if they hear that it is all only *made up*. It is easy to understand, then, how deeply influential must be the reading of the lives of men who strove nobly in the midst of the highest self-denial. Personally I shall never forget the details of the sufferings of Father Jogues as they appealed to me in *Perils of the Ocean and Wilderness*, the story of the French missionaries in this country as told by Gilmary Shea. I read it as a boy of ten and no romance that I have ever read has ever affected me so deeply or meant so much for me.

The curious thing is that a great many of those who now from outside the Church recommend the reading of the lives

of the saints seem very prone to think that the Church has not made quite enough of this mode of influencing youth. Particularly those who write in English seem not to know what an immense literature there is in other languages in what we call scientifically hagiology. Very few of them know anything of the Bollandists, probably the largest work of reference ever made; it is literally more extensive than any work of encyclopedic character I know. Above all they seem to forget that the English-speaking people have been outside the pale of the Church to a great extent for over three hundred years and that it is only during the past century that we have begun to make an English Catholic literature again. Even as it is, there is an immense library of Lives of Saints in English, though some of it comes from distinctly Protestant sources. St. Francis of Assisi, St. Teresa, St. Catherine of Siena, and not a few others have the tribute of having their Lives written by Protestants. Sometimes, indeed, they take to themselves the flattering unction that they have discovered the beauties of these lives and that they are introducing them to the modern world, even to Catholics, forgetting that for centuries an immense literature has been accumulating round such names.

A scarcely less interesting development is to be noted in the fact that we are now engaged in putting back into the calendar holidays on which we celebrate the deeds of noble men of the past, just as Christianity has always insisted on honoring its saints in similar fashion. We now have Washington's Birthday, Lincoln Day, Columbus Day, and besides we celebrate a patriotic day in the commemoration of our dead on Decoration Day, as well as the birth of the republic and other events. Few Americans realize what a revolution this means in American life. The old Puritans had literally put out of the Christian calendar all holidays. They kept the Sabbath *holy* by listening to a long sermon and then staying within doors with blinds down amid thorough Sabbatic gloom. The story is told that when Irish laborers came originally to America to work in the mills in New England nearly a century ago, the good Puritan forefathers of that time were very much surprised when these Irish wanted to refrain from work on certain other days of the year besides the Sundays. Even

Christmas day they did not celebrate, having substituted for all other extra-Sabbatic festivals a "fast day" which they kept in solemn gloom and hunger. The Irish insisted on keeping Christmas and certain other holidays according to their good old Catholic traditions, though not without friction. The Puritans had perforce to yield, but it is said that many an Irishman was discharged because he ventured to keep St. Patrick's Day.

Now we have about a dozen holidays put back into the year, most of them reminiscent in some way of the noble lives or heroic deeds of those who went before us. The Christian custom of celebrating the lives of the saints by days of rest on which people would be reminded of what their predecessors of noblest character had done, is vindicated. The phases through which social life has passed to bring about such a change to the present developments are very interesting. What they emphasize is that the older generations had thought out very carefully and thoroughly the psychological influences that were likely to benefit mankind, and though they said very little about suggestion and its potency, and used no other long terms which, because they are new, are often supposed to represent new thoughts or new inventions or discoveries in the intellectual life, they knew unmistakably the beneficent influence of good example and insisted on the value of reading often and pondering deeply the lives of the great and good of the earth who went before us and the memory of whose deeds has remained as an enduring possession for mankind.

TEMPERAMENTS.

Even that dear old development of the very oldest-fashioned of the spiritual writers, the division of temperaments, has come in for consideration from the modern psychologist bent on helping men to understand themselves better and use all their will and energy with the highest economy. Many a novice in the spiritual life has been quite sure that, if he only understood his own temperament, bilious or sanguine or phlegmatic or choleric, whatever it might be, he would surely have a short cut to ease of management of himself and therefore to sanctity. On the other hand, it was just as sure that if he could discern characters through knowledge of tempera-

ment, he would know those round him ever so much better and be able to guide them for their own good. It is interesting then to have such a modern psychologist as Professor Münsterberg take up this subject of temperaments and discuss it quite in the fashion of the old writers, though for a great many people it has been supposed that this sort of discussion is altogether out-of-date and represents the hazier notions of the imperfect psychological knowledge of the generations of long ago.

In his *Psychology General and Applied*,[1] Professor Münsterberg says:

> The varieties of *temperament* have always been noticed. The old division into the melancholic, phlegmatic, choleric, and sanguine persons drew its names from a long-forgotten medical theory, but it refers to types of emotional life which can still be contrasted to-day. The sanguine and the phlegmatic are inclined to superficial emotions, and their superficiality makes both somewhat optimistic; but while the sanguine person experiences the emotions in quick rhythm, the phlegmatic passes slowly through the changes of feeling. The choleric and the melancholic are subject to strong emotions, on the whole, with a pessimistic tendency, but with the difference that the choleric has the quick, vivid, almost stormy emotions and the melancholic the slow, lasting excitements and depressions. (P. 237.)
>
> Whatever decision enters our soul joins many others, and their relations themselves become the contents of new acts. The resulting total act is therefore far more than the mere sum of the single acts. It is something entirely new: it is a creation. Our whole inner life is creating richer and richer acts unceasingly. In the casual universe, not only in the physical, but also in the psycho-physical system, the law of the conservation of energy is paramount: in the purposive world of our soul the meaning grows like an avalanche. From a few propositions, we may deduce a theory of widest compass; from a feeling tone we may develop a beautiful work of literature; from one vital, practical decision we may reach the decision for a thousand details; from one act of perception we may come to grasp the reality of a most complex situation. In every one of such unlike practical cases the possibility for all the accessory acts must have been potentially in our soul. The feeling tone in itself did not contain the drama in which it unfurls itself. The ideas, the memories, the knowledge, the interests, which are exhibited in the scenes of the

[1] New York, Appleton, 1914.

drama must have been a possession of the soul, but the meaning of that one intense feeling brought them together into a perfectly new reality.[2]

After a prolonged period in which, among scientists, it was the custom to talk of determinism as the only possible opinion that a scientific psychologist could hold—that is, the doctrine that the will is determined for action by causes and motives that determine it even though the feeling of freedom may remain—it has now become the custom for some at least to emphasize the freedom of the will. Attention has even been called to the fact that the will and the consciousness are forces quite apart from and above the ordinary laws of physical nature. They violate the principle of the conservation of energy. They add something to the force that is already in the world. There is actually a certain creative power in acts of the will. We are free to do or not to do and by doing we can bring a new force into the world. I know nothing that shows science, even our modern psychology, so thoroughly reactionary in tendency toward old-fashioned truths as the considerations founded upon this creative power of the human will. Surely this makes it clear that there is in us something quite apart from the body, entirely independent of physical forces, capable of contradicting even such a universal law of the physical world as the conservation of energy.

The Director.

Just as meditation, the examen of conscience, the dwelling on the freedom of the will, and other phases of old-fashioned and, may I add, ever new and ever enduring, spirituality, are recalled in the modern "personality" books, so too we have the recognition of the place of the director, the advisability of consulting someone of more experience than ourselves in the problems of life, and the necessity for taking his advice. One of our prominent magazines actually has an Efficiency Department, the director of which is consulted by people from all over the country with regard to problems of conduct and their special character and meaning in life. Considering the publicity of the medium, these are strangely reminiscent of the

[2] Op. cit., p. 326.

privacies of spiritual direction. For instance, a young lady from Georgia writes:

> How can I cultivate decision of character? I do things which I afterward keenly regret and try to undo with embarrassing results. I decide on a course of conduct, then the opposite course which I had dismissed appeals to me strongly, and I am convinced I have made a mistake. From this weakness I have often suffered bitterly and shall be grateful for suggestions.

How many a superior in even a small religious community has had to meet something of the trouble—though of course without the actual dissension—that is suggested in the letter that comes to this director of Efficiency from Michigan? Mrs. R. B. C. asks:

> How can a radical and conservative dwell in the same house? Almost every day our family is torn to pieces by the friction and dissension between the two strongest personalities in it, one being a zealot for all new ideas and beliefs, the other an adherent of old-fashioned ways. Enough energy has been lost here to build a ship; and my nerves can't endure the strain much longer. Is there any cure for such conflict of personality?

Consultations with regard to vocations are now very common. Parents write to ask with reference to their sons and daughters in the high school who are sixteen or seventeen years of age, as to how they may be able to help them to determine their calling in life. Psychologists are supposed to be able to furnish a great deal of assistance in this matter. There is actually, I believe, a Boston Vocational Bureau. If the new movement will only bring back the dear old-fashioned idea that young folks should consult somebody in whom they have confidence with regard to their callings in life; above all, if that someone is somebody whose judgment and experience have made his or her opinion of value, then surely it will do a great deal of good. It is interesting to realize, however, that this question of having young folks consult directors with regard to the matter of vocation has been literally the teaching of the Church for many centuries. It is true that the underlying principle of most advice with regard to vocation within the Church emphasized as a basic principle, "What

doth it profit a man to gain the whole world and lose his own soul?" But then, strange as it may seem, these exact words are often used by modern psychologists; only, they apply them almost as a rule with the thought that a man can gain the whole world and lose his own soul for time rather than eternity; that is to say, he can so occupy himself with the merely trivial sordid things of everyday existence and so wrap himself up in the material side of life as to lose most of life's realities. He may exist, but he does not live.

Occasionally some of these consultations, like many an appeal to a spiritual director, should be answered by a reference to a physician rather than an attempt to treat merely the mind. When men are full of dreads as to the present and the future, when they are engaged in washing their hands forty times a day because they are fearful lest the dirt on them may bring disease, when they go back half a dozen times to make sure whether their office door, the window, the safe, are locked up, when they cannot be quite sure that they have done anything right without going back over it and over it again, very often they need the care of a physician of the body as well as a director for their minds and souls. Strangely enough, this is sometimes lost sight of by the modern efficiency director when consulted about these cases. Under these circumstances it is interesting to recall how well some of the oldest-fashioned spiritual writers insisted on the necessity for the recognition of the body and its ills as the source of many phenomena supposed to be of spiritual origin. Even strangest of all, St. Teresa did so. She thought that a good deal of nervousness was a form of selfishness, that not a little of it was due to over-absorption in personal selfish trifles that hampered rest and nutrition.

We hear much in our time about progress, and there is an almost universal presumption that most of our interests in our generation are so new that no one ever thought about them before. Here is a whole body of supposedly new literature that has grown up, which has scarcely a new feature in it. Certainly anything that is good in it is old. We are likely to hear a good deal of the great modern advances in psychology and, above all, of the careful observations that have made our modern psychology so wonderfully revelatory of human nature.

Isn't it time that some of those who talk thus should go back and read some of the old spiritual books and see what marvelous knowledge of the human heart, the profoundest psychology, is contained in them? St. Teresa has more psychology in a few pages of some of her spiritual writings than whole books of the modern time. The dear old classic spiritual writers are coming to their own again, but there is a tendency not to give them the credit that belongs to them, and at least we Catholics whose precious heritage they are, should not allow the old authors to be deprived of the honor that is due them.

JAMES J. WALSH.

New York City.

HOW THE PHARISEES BECAME "WHITED SEPULCHRES".

Article V: Halachoth of St. Paul.

THE third and last *halacha* quoted by St. Paul is contained in the sentence: "I had not known concupiscence, if the law did not say: *thou shalt not covet.*" The note at the foot of the page in our Bibles tells us that St. Paul with these words refers to the Mosaic Law in Exodus 20: 17 and Deuteronomy 5: 21. After taking the trouble to look up these references, we find that the Mosaic Law in Exodus runs thus: "Thou shall not covet thy neighbor's house, neither shalt thou desire his wife . . . nor anything that is his"; and that in Deuteronomy it is as follows: "Thou shalt not covet thy neighbor's wife nor his house . . . nor anything that is his." In these two sentences the interchange of the words "house" and "wife", as well as the number and variety of objects specified, shows that the verb "to covet" here means not "to lust after" but simply "to desire". The general sense of the word is contracted to specific kinds of unlawful desire by the special objects forbidden. According to à Lapide the Hebrew verb bears out this interpretation. The *non concupisces* of the Latin, which can be taken in a general sense, but usually is not, has waylaid and mayhap at times misled the unwary interpreter. It should be translated, "Thou shalt not desire." [1]

[1] Rom. 7: 7.

But such a law, "Thou shalt not desire", is general, tyrannical, impossible, whereas the Mosaic Law forbidding only unjust desires is particular, equitable, and comparatively easy to fulfil. Therefore St. Paul with this sentence quoted a *halacha,* by the same old Pharisaic device of "a general from a particular", deduced from the Mosaic Law, not the Mosaic Law itself. To grasp fully the legitimacy of this conclusion and the bearing it has on the exegesis of a famous passage, we must somewhat enlarge our perspective and consider the whole argument of Romans, and the particular argument of chapter seven, in which the aforesaid sentence is found.

I. When the curtain fell upon the apostolic stage, all the great personages of the early Christian drama were in complete accord. Thus they handed down to the Christian Church a tradition well rounded out and complete. But being discursive men, not angels, they had to present during their lifetime the doctrine piecemeal and, in the case of Peter and Paul—coming from different antecedents, the one with deepened and fulfilled Faith from the school of Christ, the other, a convert to the Faith from the school of Gamaliel—it is only natural to infer that they began their presentation of the Gospel in different ways. In fact, Peter in his first discourse addressed all Jews: "Let all the house of Israel hear."[2] Paul in his first known discourse singled out the Pharisees and plunged into controversy.[3] The neophytes naturally went beyond the teachers. The result was the contention at Antioch. What, we may ask, restored harmony, won Peter's approval for all the Pauline letters, and paved the way for the legacy of a body of harmonious doctrine to the Church? The present writer thinks that, under the encouragement of Peter, it was Paul's great Epistle to the Romans. This was not a manifesto of defiance, but an *apologia pro doctrina sua;* not a declaration of further hostilities, but a plea expressive of the deepest yearning for a better understanding of his doctrine. At Antioch, Paul had resisted Peter to the face; with the letter to the Romans he laid a full exposition of his peculiar viewpoint and message at Peter's feet. He does not disguise his

[2] Acts 2:36.
[3] Ibid., 13:38.

yearning for harmony: "I long to see you, that I may be comforted in you by that which is common to us both, your faith and mine."

II. For this conclusion the following reasons are submitted: It is generally assumed, against all likelihood, that Peter, after the encounter at Antioch, not only overlooked Paul's impetuosity—a thing which in his gentleness doubtless he did—but that he apologized for his own supposed imprudence and that, going over from his own presentation of the gospel, which had converted thousands of Jews, to that of Paul, which thus far among the Jews had relatively done little else than stir up bad blood and make Paul ground the lightning of their wrath, he had once for all struck his colors. Such an assumption confuses the impulsive Simon of the Gospels with the chastened and illumined Peter of the Acts. The latter is a Christian shepherd of heroic measure. We think that Peter did nothing of the kind, that he could do nothing of the kind. Paul's argument in Galatians involves only this, that when he, moved by the murmurings of his converts, arraigned Peter for duplicity, inasmuch as to his mind Peter was not walking openly and squarely with his gospel, *even then* Peter did not repudiate the Pauline gospel. That Paul convinced anyone whose opinion was worth anything, of duplicity in Peter's conduct, we doubt. Instead of harmony being restored, if anything, the breach, we judge, was widened. In the first place, after seeing Peter under threat of death face the mighty Sanhedrin, we must exclude fear as a motive of Peter's conduct. Whatever was the motive of his action, Paul's assertion of his principles did not make it invalid. In the second place, we must recall that, when shortly afterward Paul demurred to the suggestion that Mark accompany him and Barnabas on a visit to the churches, a great dissension arose between these two friends. This dissension seems to be a reverberation of the previous rupture between Peter and Paul. It cannot be satisfactorily accounted for if Peter yielded without qualification to Paul's view. In the third place, we learn that when Peter, leaving Antioch, had gone by the northern route through Galatia and Pontus and had come to Bithynia, Paul on his second missionary journey after many months came to the borders of the

same province. But the Spirit would not permit him to pass over into Bithynia.[4] Why? Well, for one reason, Peter was there. In the fourth place, Paul himself some seven or eight years after the episode at Antioch, writing to the Romans, alleges as one of the reasons why he had not sooner gone to Rome, his unwillingness to build on another's foundation. Now, there was no foundation laid by another, except that laid by Peter, for which he had any regard. He did respect that and acknowledged that it was of God: "He who wrought in Peter to the apostleship of the circumcision." Consequently, Peter was at Rome. He did not go over to Paul's controversial method, but kept to his own method of presenting the gospel. Rather there was a need that Paul should enlarge his. Those inferences from the presence and the working of the Holy Spirit, by which Paul could lay down a complete moral code, were not as satisfying to ordinary people as the positive legislation of the decalogue. What was worse, he had to note a painful return of the old pagan passions. With the words, "Be not deceived",[5] etc., he had to make a decalogue of his own. And he almost justifies the inference that the omission to teach the old decalogue was misunderstood. In the Epistle to the Romans he sets himself right on this score and on several others.[6] Then in reading his letters one senses the division of his converts into parties, their bewilderment on account of the differences in teachers, and their readiness to forsake him as a leader. At times he is weary even of life. His gospel had done a world of good in restraining Judaizers, but in appearance at least it broke too abruptly with the past. But Peter's return to the West was a triumphal march. He ruled a church, whose "faith was spoken of in the whole

[4] Acts 16:7.

[5] 1 Cor. 6:9.

[6] Here we find his appointment by the Church, "separated to the gospel of God" (cf. Acts 13:2, 3); his concern for "his kinsmen according to the flesh who are Israelites", despite his contentions with Jews, that is, Pharisees; and a full explanation of his "liberty", that is, his attitude on the partaking of food offered to idols. If Paul had been by Peter brought to book an account of those who, using his Epistles, "had wrest them to their own destruction", he scarcely would have gone over the ground more carefully. This, however, we do not contend, as Peter was illumined by the Spirit from the beginning to give Paul the right hand of fellowship. But to allay all mutterings of discontent a clearing-up of the situation had to be made by someone.

world". There is no discordant note in the letter which he sent back.

III. This letter, drawn up by Silas, who had been Paul's companion on his second missionary journey, and who could easily possess documents containing Paul's teaching, may have given, if it was written at this time, the encouragement which Paul needed. It contained the greatest compliment any man could receive. Peter made use of some of Paul's words. Silas, the bearer of the letter, or someone else, may have carried a verbal message to St. Paul. In any case, Paul's resolution is taken. We read: "Paul purposed in the spirit, when he had passed through Macedonia and Achaia to go to Jerusalem, saying: After I have been there I must see Rome also."[7] Submissive always to the Spirit of God, he girded himself for the great task of collecting alms for his disaffected brethren and of carrying them himself to their destination. By this work he would show his love for his brethren and his desire for harmony. Deeds are more eloquent than words, but Paul knew the value of words also, and consequently, when ready to set out for Jerusalem, he dispatched the letter to the Roman church, now through Peter made the head of Christendom.

IV. This Epistle is not by any means a summary of his whole doctrine, but it is a thorough statement of the position which he had taken for a score of years especially with regard to Pharisees and pagans—the children of unbelief. The many persons whom he salutes are so many witnesses to vouch for its truth. If, therefore, he heretofore used the word Jew, he now explains exactly who it is he means. It is the most national type of Jew—the Pharisee. We conjecture that he even translates this word, which may not then have been known in the Grecian world.[8] In this view of the Epistle the philosophers mentioned are the ones whom he encountered at Athens and elsewhere. Rome had no philosophers. Cicero was dead a hundred years; Seneca was engaged in teaching his promising pupil, Nero. The pagan vices, which he denounces, are those enumerated in Wisdom or are those of the

[7] Acts 19:21.

[8] Compare his words, *δοκιμάζεις τὰ διαφέροντα*, with the description of the Pharisee in Josephus: *οἳ περὶ τα πάτρια νόμιμα δοκοῦσι τῶν ἄλλων ἀκριβεία διαφέρειν.*

lands which he had visited, notably of Corinth, a synonym for lust. To escape such vices, as he says elsewhere, "one would have to go out of this world". The Romans alone have been long enough under this dreadful charge. In the body of the Epistle he scarcely refers to the Romans at all, unless it be inasmuch as human nature is pretty much the same everywhere. "I speak to you a human thing." Either because his discourse is animated or he is dictating from former discourses, he appears to address them more than perhaps he actually does. The dialogues which he gives are an epitome of those which in fact took place, and tend to show that he is dealing with the past.

V. The underlying thought of the Epistle in what concerns "his gospel" is simplicity itself. Polytheism provokes the wrath of God, and the evidence is the degradation into which idolaters fall. Pharisaism, too, provokes the wrath of God: "the Law worketh wrath"; and the evidence is the legalized sins into which Pharisees fall. The doctrine of the Book of Wisdom is employed to show that idolaters sinned against reason; the example of Abraham is used to show that Pharisees sinned against Faith. But at the bottom of it all is the root-evil, the sin of Adam, transmitted to all his posterity; and the evidence is the universality of death. The remedy corresponds: Christ is the new Adam; faith through Him and in Him makes the believer die to the old self and rise into a new life with Christ and with God, in which he is enabled to be victorious over sin and to attain eternal life. The remedy is the same for Jew and Gentile, because the disease, unbelief, is the same. We are concerned only with the proposition, "Pharisaism worketh wrath, and the evidence is the legalized sins into which Pharisees fall". St. Paul gives the proof of this proposition in the seventh chapter.

VI. In giving the drift, not a commentary, of this chapter, let us bear in mind that St. Paul has used every endeavor to make clear his meaning. He previously explained at length, as we have shown in the last article, that when he spoke of Jews, he spoke of Pharisees. In the beginning of this chapter he reminds his readers that he is speaking to those who know the law, that is, to Pharisees. Finally, having finished treat-

ing of the converted Pharisee, he goes back to his system before conversion, saying: "we, when we were in the flesh". Now Paul when "in the flesh" was a Pharisee, a son of Pharisees, brought up in the school of Gamaliel, a leader of Pharisees. If he changes from the first person plural to the first person singular, and from the past tense to the present, the change makes his reasoning more animated but leaves him still accounting for the way in which Pharisees in general fell into those crimes of robbery, adultery, and sacrilege of which he had accused them. His argument is simply an explanation of the process by which the Pharisees came, in the words of the Saviour, "to tithe mint, anise and cummin, and to leave the weightier things of the law, judgment and mercy and faith".[9] It is to be adverted also that, when St. Paul in this chapter talks of "the commandment", it is not of a commandment of the decalogue, say, the ninth, that he is speaking, but of the commandment of Moses to keep the whole law. In St. Paul's time the Mosaic injunction had been transformed into the alleged formula of the Great Synagogue, "Put a hedge about the law". The problem was, how could a law that was holy and that was enjoined by a commandment that was holy, produce as a practical result legalized sin? He answers by first quoting that law, "Thou shalt not desire," which had darkened his childhood's years. As he is speaking to those who know the law, we, too, must know the law, if he is to speak intelligibly to us.

VII. Now the law of the Sabbath was as strict for the child as for the adult. All emotions of the child on the Sabbath had to be suppressed. He was not allowed "to climb a tree, to ride a horse, to swim in the water, to clap with his hands, to strike his thigh, to dance for joy".[10] Parents were the ones charged to stifle all such desires. A mischna says: "If a minor *desires* to extinguish the fire on the Sabbath, one must not allow him to do so, because one is obliged to see that he rests."[11] There were thirty-nine different kinds of work which could not be done on the Sabbath, and there was scarcely

[9] Matth. 23:23.

[10] Schürer, *Life under the Law*, p. 102.

[11] Sabbath, p. 260.

a trivial action that a child would like to do but was classed under some kind. The poor child was far from desiring his neighbor's wife or his house. He wanted only what was reasonable. But that terrible law was thundered into his tender ears: "Thou shalt not desire". When so many things were forbidden, not only on the Sabbath but every day, it was the only formula of law that could cover the case *whether of the child or the adult.* The Pharisee could not desire anything except the Law. The result was to stir up "all manner of desire". Now there were certain things forbidden by the decalogue and there was much more forbidden by Pharisaism —that is, the Law—and it was inculcated that a heavier penalty sanctioned the obedience due to this Law of the Scribes than what was due to the commandments of Sinai. This of itself was confusing. Still all might have gone on somehow if it were not for the growing passions of fallen nature, checked by the law of God alone. Sin arose, and all discrimination being lost between small and great, human and divine—or better, more emphasis being put upon the former than upon the latter—sin seduced weak man to be a transgressor of the law of God. How did it seduce him? It is easily seen. There was only one legitimate desire left to the Pharisee, namely, that of fulfilling the Law. The Law with all its safeguards and all its exceptions, therefore, he would fulfil. He carried both to extremes. He piled up laws of his own, and, moved by passion, with exceptions and subtleties he reasoned away the commandments of God until there was nothing left of them. Thus, although always legal, he became a transgressor of the Law of God. He took away what was another's; he put away his wife for another; he violated the temple with his tumults; above all else, he burned with unquenchable hate against the Gentile—all by system of law; and yet he was a robber, an adulterer, a violator of sacred things and law, as the illumined St. Paul sees it now. Speaking as a Pharisee to Pharisees, the Apostle pictures the Law as a personality penetrating everywhere in search of the slightest infraction: "Through the law a scrutiny of sin." He pictures Sin as a personality, which, although the most *lawless* of all things, yet because it exerts the same pervasive power, he calls the *law* of his members. The Law was never called a worse despot

than when Sin was called a law. But man, overtaxed and left to himself, becomes the bond slave to sin. He has the ideal of virtue and with his higher nature is attracted to it, but of what avail this ideal or this attraction under the onset of passion? The Law, indeed, came teaching, with its "Thou shalt not desire", a thousand ordinances; the commandment came, threatening the wrath of God for the infraction of any one of them; in origin at least the law was holy, and the commandment was holy; but man was flesh, and sin, the slave master, rising on the tide of passion, utilized the commandment to make the man under the Law what he was: "For sin, taking occasion by the commandment, seduced me, and by it killed me." Had Moses been able to give the Holy Spirit with the commandment, sin might have been overcome. "If there had been a law that could give life, verily justice would have been by the Law." But how could a law that itself was dead, give life? He argued elsewhere that the law of Moses was dead because all were in unbelief; he argues here that it is dead because it emits the exhalations of a corpse. The "whited sepulchre" of the gospel is again before us.

And truly it was not that the Pharisee was indifferent to the Law. Far from it. It was his joy, his boast, his frenzy. He "prayed long prayers"; he "went about sea and land to make one proselyte"; he "tithed every herb"; if he "swore by the gold of the temple" or "the gift on the altar", he kept his oath. His continuous cry was "Great is Thorah", and he cried until he became frenetic in hearing his own voice. When Pilate wished to introduce the Roman eagles into the temple, some thousands of Pharisees in a frenzy besieged his palace in Cesarea and, weeping, praying, starving, despite refusals, reproaches, threats, besought him day and night for a week to take away the idolatrous emblems. He might cut them down where they knelt, but return they would not until this scandal of the Law was removed. To all this St. Paul bears witness: "For I am delighted with the law of God according to the inward man." But, a prey to greed, duplicity, and hate, with all his zeal, the Pharisee succumbed to sin. Hence he took good care to swear only by the temple or the altar and pronounced his oath "nothing"; he made his proselyte "a child of hell worse than himself"; he was

merciless and unjust to the helpless, and his zeal against idolatry was only a cloak for his hatred for the non-Jew. When the Saviour quoted sacred history showing God's mercy to two Gentiles, Naaman and the widow of Sarepta, the Pharisees became enraged and sought from a high rock to dash Him to pieces. The "other law in his members captivated" the Pharisee "in the law of sin".

St. Paul, therefore, in this chapter is speaking of himself, not as an Israelite under Mosaism, nor as a Christian under grace, but as a Pharisee under the Halacha, which he appositely quotes with the words, "Thou shalt not desire". The general idea in the whole Epistle of setting forth clearly his doctrine on Pharisaism is likewise carried forward in this chapter seven.

VIII. With regard to other interpretations, we may note:

1. There is no sure tradition in the Christian Church settling the exact nature of the warfare described in this chapter. St. Augustine took the liberty of differing from the Greek Fathers and from himself in interpreting it. Modern theologians are inclined to dissent from Augustine and to go back to the earlier view.

2. Calvin eagerly embraced St. Augustine's opinion that St. Paul is here speaking of the Christian warfare. But modern Calvinists maintain that the earlier view of the Greek Fathers equally favors Calvin's theory of universal depravity.

3. In every contest, from that of the prize ring to that of a great military campaign, there is much in common. So it is with the differently conditioned struggles of the soul. St. Paul describes, as only he could vividly describe, the struggle of the overtaxed Pharisee, seeking by his own endeavor to justify himself in the condition of fallen nature. The pen of an Origen or an Augustine is equal to the task of making such a struggle illustrate either the struggle of the recent convert or the Christian warfare in general. But if we are right, their work is only an illustration, not a genuine commentary. It is not within our scope to take up the matter in detail.

4. Calvin and Luther use the *non concupisces* to prove that concupiscence itself is a sin, properly so-called. According to Luther, concupiscence is the sin in which we were born, not

the result of original sin. But if the *non concupisces* is what we have stated it to be, they are again in the ridiculous position of founding their system not on God's Word but on a Pharisaic perversion of God's Word.

IX. Replying, therefore, to the argument drawn from the quotations of St. Paul, we grant that he attacks the Law which he quotes for attack. But we maintain that this Law is the Halacha, the traditional Law of the Pharisees. Whatever may have been the proper term for Pharisaism, "division", "sect", "tendency", as compared with other parties of existing Judaism, still, when it is compared with the old Mosaic Faith of the saints of the Old Testament, it was formally another religion, a false religion, sunk in unbelief and based on the corollary of unbelief, presumption in one's own works.

We are now ready to go to Antioch and thus, with a closing word, to satisfy all the questions raised in the preliminary article.

JAMES C. BYRNE.

St. Paul, Minnesota.

[TO BE CONCLUDED.]

Studies and Conferences.

ONE BIG COLLECTION INSTEAD OF THE THREE EXTRA-DIOCESAN COLLECTIONS.

To the Editor, THE ECCLESIASTICAL REVIEW.

There are three collections taken up annually in the United States in all Catholic churches, the returns from which are sent (through the bishop of each diocese) to the proper custodian of the fund which they create. These collections are (1) that for the Indian and Negro Missions of this country, (2) that for the Catholic University of Washington, and (3) that known as Peter's Pence.

Now, we are of the opinion that if there were *one* annual collection, over which great interest were aroused, it would bring far greater returns than do these three collections in the aggregate. If there were one Sunday in the year known as *Mission Sunday,* on which there was taken up a collection in all our churches for the needs of the Church here and abroad, the greatest emphasis would be laid on the importance of generous contributions, and the Catholic press, as well as the clergy, would annually present these needs in a vivid way to the people.

As it is, the three collections are announced quite mechanically, and most of the people forget to come to church with a good offering. Our people have never been aroused to a high pitch of enthusiasm for the spread of the faith; they were long beneficiaries, and have not yet become benefactors to any extent. We can well learn enthusiasm from our competitors in this particular. Protestant parishes are taxed for their colleges and seminaries, for home missions and foreign missions, for their orphan asylums, for their superannuated ministers and widows of deceased ministers, etc. Nearly one-half their parish revenue is sent out of the parish. Moreover, through their Laymen's Missionary Movement, the Protestant churches of the United States are now working hard to raise $32,000,000. Several times a year some minister who has been a missionary in a foreign country will fill a pulpit of a Protestant church and go away with a good collection for the prosecution of his work.

We have a big advantage over non-Catholic Christians in this, that ninety-five per cent of *our* people attend Sunday services, can hear our announcements and be aroused. Another advantage we have is that from youth up our people have been told of the supernatural merit which accompanies almsgiving and sacrifices. Were there only one collection, and that for the purpose specified, our people would readily yield to the suggestion that they lay aside some little sacrifice money every week to be given all at once on Mission Sunday.

At present the three annual collections fall far short of aggregating $1,000,000. If only *one-half* of the four million Catholic families in the land gave one dollar, the collection would amount to $2,000,000. Our young people also could be educated to contribute to this one collection.

Supposing the collection on Mission Sunday should amount to $2,000,000, it might be divided as follows:

To Indian and Negro Mission Boards, $300,000 or 15 per cent.
To Peter's Pence, $500,000 or 25 per cent.
To Catholic University, $200,000 or 10 per cent.
To Catholic Church Extension Society of the United States, $500,000 or 25 per cent.
To the Propagation of the Faith, $400,000 or 20 per cent.
To Maryknoll, to the Society of the Divine Word, etc., $100,000 or 5 per cent.

Should the collection amount to more than $2,000,000, it could be divided in the same ratio. The Archbishops in the United States, and one member representing each missionary activity, could constitute a board to supervise the fund.

We believe that $3,000,000 from such a Mission Sunday collection would be a conservative estimate.

And it must be remembered that the several missionary enterprises would receive the same private benefactions they get now. In fact, these would be greatly multiplied if Catholics generally knew that there existed a central bureau to receive and dispense, according to the donors' wishes, funds left by bequest or otherwise.

The first Sunday of Lent (on which the collection for our Indians and Negroes is now taken up) might become Mission Sunday; or the first Sunday in October; in this latter case it would be the last big collection before Christmas.

Organization for missionary endeavor is what Catholics lack. In New York, Boston, Philadelphia, collections for the "Propagation of the Faith" are well systematized, and contributions of five cents a month from these three dioceses alone aggregate $300,000 annually.

A Comparison.

According to the Year Book just issued by the Federal Council of Churches of Christ in America, there are 39,375,271 members of some form of Christian affiliation in this country. The official Catholic Directory credits our Church with over 16,000,000 members; in other words, more than two-fifths of the total. Yet the three-fifths, which constitute the membership of all the Protestant communities combined, contributed to foreign missions nearly $19,000,000 during 1915. The two-fifths, which compose the Catholic membership, most probably did not contribute more than $1,000,000. This report corroborates our contention that our people could do much more to propagate the faith.

Our People Do not Know the Church's Needs.

Catholics, generally, are as little acquainted with the needs of the Church in the West and South of our own country as they are of the needs of the Church at large. During his recent visit in lower Texas, the writer was amazed at the magnitude of the field which must be cultivated by the Bishops of Corpus Christi, San Antonio, Dallas, and El Paso. The same conditions exist in New Mexico and Utah. The population of some of these dioceses is more than one-half Mexican. For instance, the Bishop of Corpus Christi has twenty-five churches with resident priests, while the Catholic population is nearly 100,000, and four-fifths of them are Mexicans. They are not Mexican refugees either, but Mexicans born in Texas. The Bishop says there are 70,000 of these with Indian blood, and they are American citizens. These people can be saved to the faith only by establishing schools, which must be supported by Catholics living elsewhere in this country. The Mexicans are poor, and have large families, but parents much prefer to send their children to schools where they are taught their religion. The sects, which up North are preaching so loudly

"Stand by the *Public* School," are, in the Southwest, building religious schools and practically buying the attendance of Mexican children. The writer saw many of these. The priests who labor among the Mexicans become attached to them. Several good pastors told the writer that they would rather labor among the Mexicans than among the English-speaking people. The number of priests is wholly inadequate, and they must practically live on horseback. They look after a stretch of 100 miles, say Mass on the ranches where the Mexicans are employed; and, all things considered, are doing efficient work. With the help received from Church Extension and private benefactors, priests in the dioceses of Southern Texas have been enabled to build some schools, but they need many more. They also need support for the maintenance of these schools.

In this connexion, since I am laying stress on organization, I have another suggestion to make. If the 1,500,000 children who are now in the parish schools brought one cent each month to their teacher to create a fund for the support of schools which cannot be maintained by the people for whom they exist, the grand sum of $150,000 a year would be raised. Just think, ten cents a year per child would produce this result!

It will not do to urge that the Catholics in our strong Catholic centres should take care of these needs. New York, for instance, has its problem, which the Cardinal is trying to solve —that of ministering to 500,000 Italians, who have never been accustomed to support their own church and school. Where there is organized effort, big problems are readily solved. The largest institution conducted by the United States government is its huge postal system, which is supported mostly by the pennies which *all of us* spend for stamps.

I have often wondered why we do not take advantage of our golden chance to get sacrifice nickels during the Lenten season for the prosecution of the great work of saving souls. Little offerings during the penitential season would be given with a most cheerful spirit, and, because of their supernatural value, would carry a blessing to the work which they would support.

Our Sunday Visitor has accepted the sweet burden of supporting a half-dozen schools in Texas.

SOCIETY FOR THE PROPAGATION OF THE FAITH.

Let the Society for the Propagation of the Faith continue to prosecute its work as it does now; let it be introduced into every diocese, for that matter. Its exactions are only five cents a month from members. There are more than 1,000,000,000 unconverted people in the world, among whom missionary work can be quickened. Neither the Mission Collection nor the Society for the Propagation of the Faith will suffer by the existence of both; on the contrary, both will gain by the emphasis laid on missionary needs at home and abroad.

The Presbyterian Church (North) gave $2,262,000 last year to *Foreign* Missions; the Methodists (North), $1,580,700; the Baptists (North), $1,364,200; the Episcopalians, $1,162,000; the Congregationalists, $1,101,500.

A few Protestant *Home* Mission Societies sent $594,200 to Mexico, Cuba, and Central America; in other words, these few societies contributed more to pervert Catholics in these three countries than all the Catholics of the United States contributed to Foreign Missions throughout the world.

Catholics are, for the most part, poorer than Protestants, we admit; but we are not proposing anything big. Contributions representing twenty-five cents per capita would mean $4,000,000 annually. If we had only half this much to devote to mission work at home, the results would be incalculable. Organization, system, is what we are advocating.

The Laymen's Missionary Movement proposes, according to the latest report (January, 1916), to raise $80,000,000 a year, with a view to raising $2,000,000,000 during the next twenty-five years to evangelize the world.

J. F. NOLL.

Huntingdon, Indiana.

PROHIBITION AS A CONVERT SEES IT.

To the Editor, THE ECCLESIASTICAL REVIEW.

Several years ago the writer of this paper was led to investigate the claims of the Catholic Church. The result was that, in spite of the influence of a father who is a minister in the Presbyterian church, one more convert entered the Catholic

fold. To such a convert it is at first astonishing that, when he comes into the Church, few of his former interests must be discarded; he merely discovers deeper reasons for interest in movements that make for the uplift of mankind. One of the causes in which, through a knowledge of Catholic teaching, one may become more intensely sympathetic, is the movement popularly called Prohibition. While not claiming to be either a theologian or a statesman, the writer has nevertheless noticed, in a careful study of the Church and of present-day conditions, several facts which have a definite bearing on the subject of Prohibition.

The Fear That Prohibition Will Interfere with the Securing of Mass-Wine is Unfounded.

The right of enjoying religious liberty is guaranteed to every citizen of each of the forty-eight States of the Union.

In the March Ecclesiastical Review a lawyer, Mr. Drury, gave expression to fears which he seems to consider very grave. The facts which this lawyer for some reason did not see fit to state will alleviate any fears he may have aroused. He conveyed the impression that a certain Father Permoli in 1842 asked the Supreme Court of the United States to uphold his right to conduct funerals according to Catholic rites, and that the United States Supreme Court refused so to do. Although this case in no way bears upon the subject under discussion, the impression that Father Permoli's right of freedom of worship was infringed will be modified by a consideration of the following facts:

1. The ordinance with which Father Permoli refused to comply was passed in the city of New Orleans by a council predominantly Catholic.

2. The said ordinance, as a health measure to reduce the ravages of yellow fever, ruled that corpses of Catholic dead should be exposed—not in the churches of the city, which were in the thickly populated part of town — but in an obituary chapel more remote from the principal streets.

Any person weighing these facts can easily decide whether or not Father Permoli was a victim to religious persecution in being required to conduct his funeral services in a place where the exposition of the body would not endanger public health.

As Mr. Drury states, the Federal Supreme Court refused to pass judgment as to whether Father Permoli's religious liberty had been infringed, for the Court held, "That is left for the States to regulate." [1]

That the States do regulate this matter with respect to freedom of conscience, Mr. Drury did not mention. He attempted to arouse fears by stating a part of the truth, namely, that the Federal Constitution does not guarantee religious liberty to the citizens of the respective States. He did not add the other part of the truth, which tends to make us feel more secure with respect to the prospects for worshiping God according to the dictate of conscience—the fact that *the present constitution of every one of the forty-eight States, without a single exception, guarantees, in clear language, religious liberty to all its citizens.*[2] The first amendment to the United States Constitution is security added to that afforded in the constitutions of the respective States; in fact, we have, through State and through Nation, double security that no legislation will interfere with the free exercise of our religion.

Prohibitionists Have Not Attempted to Do Away with Mass-Wine—Not Even in Arizona.

The liquor interests have succeeded in making many priests sincerely believe that prohibitive laws, particularly in Arizona, have been so framed as to interfere with the importation of Mass-wine. It is clear that the liquor interests, in order to gain the large Catholic vote, would be anxious to make Catholics believe that Prohibition aims at the Holy Catholic Church instead of the American saloon. That the liquor dealers themselves—not the Prohibitionists—were responsible for the misinterpretation of the Arizona law is shown by the following facts:

1. The Prohibitionists took, as a model for the Arizona law, the federal statute that has been in operation in Indian Territory for twenty-two years. During these twenty-two years, although thousands of arrests have been made and thousands of

[1] See Father Permoli vs. New Orleans, 3 Howard (U. S.), pp. 589 ff.; Law Ed., p. 739.

[2] See Bills of Rights of the respective State constitutions; also, Dealey's *American State Constitutions*, Chap. 10, "Religious Provisions of the State Constitutions".

violators of the law sentenced to prison, no Catholic priest has been arrested.

2. The first lawyer to suggest that the law might interfere with the introduction of altar-wine into Arizona was a lawyer for the liquor interests; and even he admitted, before a committee of the Arizona legislature, that such was *not the intent* of the law.

3. The principal attorney for the liquor interests was at the same time attorney for the railroads. He it was who, desiring to make the people dissatisfied with the law, advised the railroads not to introduce altar-wine into the State.

4. The decision of the Arizona Supreme Court on 12 February, 1916, shows that this attorney's strict interpretation of the law is unwarranted. In a case against W. J. Sturgeon, the Supreme Court decided that importation of liquor into Arizona for personal use is not in violation of the law. Therefore, according to this recent decision, any one, priest or layman, has a right to introduce wine to satisfy his personal desires—the only restriction being that he may not sell the liquor thus introduced.

Prohibitionists Do Not Intend to Try to Legislate with Respect to Wine for Sacramental Purposes.

That the great body of Prohibitionists do not intend to aim at altar-wine is stated clearly in the November (1915) "Catholic Temperance Advocate" by Dr. Purley A. Baker, General Superintendent of the Anti-Saloon League of America. We Catholics wish to have Protestants believe what we say with respect to the teachings and aims of our Church and its organizations; in turn, we should be willing to believe a first-hand statement of the aims of the Anti-Saloon League.

Just as a few Catholics often, by their actions, misrepresent the aims of the whole Catholic Church, so a few anti-Catholics misrepresent the great body of sincere, tolerant Protestants. These rabid anti-Catholics, however, do not govern the actions of the majority of Protestant organizations. The fact that Catholics have in many cases suffered persecution tends to make us suspicious; but in this case there is no cause for suspicion. The writer, before entering the Church, knew hundreds of Protestant Prohibition workers, and never heard altar-wine mentioned in this connexion.

It is significant that Catholics who are in close touch with Prohibition workers see no cause for suspicion of their motives. Catholics seeming to recognize in Prohibition an attack on the Church, are generally the ones who do not take the trouble to listen to reliable witnesses on the Prohibition side.

It is the Best Policy for Catholics to Uphold Prohibition.

We have noted that any legislation which would interfere with Catholic freedom of worship would be unconstitutional, and also that no attempt thus to legislate has been made, and that none is likely to be made. But even if the stories circulated by the liquor interests had foundation, the wiser policy is for Catholics to work with Protestants in the war against the saloon. Then when Catholics prove themselves a valuable ally, they will be in a position effectively to demand their rights with respect to wine for sacramental purposes. The majority of Protestants have no realization of the importance of wine in our services. If one friend (can we expect them to listen to a foe?) goes to present our side to them, that friend finds them glad to listen to our side of the question. The most prudent way is not for us to stand off and fight *against* the Prohibitionists; it is for us to fight *with* them, so that we may be in a position to have our rights respected.

The Catholic Church Has Great Power to Make Prohibition a Failure or a Success.

One fact, which perhaps appeals more forcefully to one who has not always known the Church, and a fact that bears directly on Prohibition, is that the Catholic Church in the United States has marvelous power to mold sentiment for or against any movement. What this country would be without the great force of Catholicity opposing divorce and modern socialistic tendencies, we cannot imagine. The Church cannot prevent divorce; she cannot keep the spirit of materialism from dominating the lives of multitudes of people; but she does an incalculable good to the country in her heroic fight against existing evils. Just so with respect to Prohibition—the Catholic Church does not have it in her power to mold public sentiment entirely. The liquor interests fearfully witness the

Prohibition sentiment growing among all classes, Protestant and Catholic. All, friends and foes of Prohibition, must admit that eighteen States of the Union already have Prohibition laws, and that from coast to coast there is on this question a terrific fight. Although the Catholic Church might not, even if she so desired, keep public sentiment along this line from growing, her power is nevertheless mighty. If her millions should be indifferent or hostile, they might not succeed in defeating prohibitive bills in the legislature, but they would succeed in hindering the effective operation of the laws. If her millions enter the fight against the saloon, her power, combined with the power of other organizations of high-minded citizens, will be a wonderful aid in creating the spirit necessary for the strict enforcement of prohibitive laws.

As a digression, it is well to note that the fact that prohibitive laws have heretofore not been satisfactorily enforced, is no argument against Prohibition. As long as, in any spot in the United States, liquor for beverage purposes may be legally manufactured and sold, so long will enforcement of the law in "dry" sections of the country be difficult.

But it is not the Catholic way to say "can't". To the Church is given the power — through the admonition of the clergy, through the Catholic press, through various Catholic organizations—to help in making Prohibition a success.

With Power Goes the Responsibility to Choose Carefully and Prayerfully How Power Shall be Directed.

With every great power goes a correspondingly great responsibility, a responsibility in deciding in what direction power is to be exercised. No Catholic, clergyman or layman, should dismiss the question lightly from his consideration. Every sincere citizen in this country should face squarely and answer frankly the following questions: Have I heretofore looked seriously upon the subject of Prohibition? Have I, perhaps unconsciously, been influenced by personal or national prejudice rather than by convictions based on a consideration of conditions now and here in the United States? If conditions here and now may be improved by Prohibition, am I willing to make personal sacrifice for the general good? And

every believing Catholic citizen should ask himself: Have I, before God's altar, utterly submitted my will to God's will and sought, without prejudice, His guidance in determining my attitude on this important question?

The Church, Through its Discipline, Seeks to Make the Conditions of Life Favorable to the Highest Spiritual Development, Although Such Control of Conditions Involves Sacrifice.

With the imposing array of Catholic names that stand for Prohibition — Cardinal Manning, Archbishops Spalding, Keane, and Ireland, Bishops Conaty and Canevin, Father Mathew, and hosts of other great clergymen and laymen—it is unnecessary to prove that Prohibition is consistent with Catholic doctrine and discipline. In my study of the Church, I was impressed by what seems to be an essential principle of Catholic discipline. The Church seeks to control the conditions of life so that these conditions are favorable to the highest moral and spiritual development of man. In controlling these conditions she often goes so far as even to prohibit certain definite acts that are not in themselves wrong. Why does the Church prohibit the use of meat at certain stated times? Is the eating of meat in itself wrong? Meat strengthens the body. Why does the Church in some cases refuse to allow Catholic children to obtain their education in any but Catholic schools? Is it wicked in itself to attend public school? The education obtained with boys and girls of every creed is often very broadening. Why does the Church prohibit the reading of certain dangerous books? Would the reading of these books always do harm? A reader might, in spite of the danger, gain knowledge that would prove helpful to him. Why does the Church prohibit marriage to the clergy? Is marriage in itself wrong? A home, with all its comforts, might, in some cases, be to a priest a pleasure and a help. Each one of these ecclesiastical prohibitions, like the prohibition of the sale of strong drink, does not deal with anything essentially wrong; each, like the prohibition of the sale of strong drink, involves the sacrifice of some pleasure and even of some real good. In her wisdom the Church sacrifices the lesser for the greater good: when she judges that conditions

in a given state or place may be made more favorable to spiritual development she, following our Lord Himself, demands sacrifice, often great sacrifice.

Prohibition would Promote Spiritual Welfare.

All will agree that, provided the special Prohibition now under consideration in the United States would be conducive to greater and more general spiritual welfare than is now possible, the Church, true to this principle of discipline, would consistently demand the sacrifice of the lesser good that may come through the sale of liquor for the sake of the greater good that would come through Prohibition. Would Prohibition, not in sixteenth-century Italy, but in twentieth-century United States, promote a higher spiritual life? First of all, let each one of us "bring the question home" by asking himself: "Would I feel that the ones whom I love are safer spiritually if the saloon were not in existence?" One may answer: "He whom I love is strong; he develops greater strength and gains great merit by resisting temptation." Ah, yes, but suppose the one whom you love is weak. The saloon may be the occasion of a fall from which he will never recover. Or, if he be strong, may he cause a weaker brother to fall? Remember, the Church holds him responsible for his influence upon others. Few priests can point to a single case where a Saturday evening in an American saloon, with all its calls to gratification of animal appetite, has paved the way for a Sunday morning of true worship in attendance at Mass and a worthy reception of the Holy Eucharist. The only Christian feeling that the saloon is likely to foster is the spirit of repentance, repentance at the expense of how many other virtues!

Through Activity in the Cause of Prohibition, the Catholic has an Exceptional Opportunity to Lead His Non-Catholic Co-Worker to a Knowledge of the Church.

Many a person without the fold would come into the Church were it not for the scandal given by the so-called Catholics who keep or frequent saloons. Also, many a person would become friendly to the Church were it not for the scandal

given by the adherents of the Church who, by indifference or opposition to Prohibition, make it seem that the Church not only upholds, but is actually in league with the liquor interests. This is the side of the question that the convert sees, perhaps more plainly than any one else. He feels like reminding the indifferent Catholic of those familiar words of Christ: "It must needs be that scandals come: but nevertheless woe to that man by whom the scandal cometh." Would that the great mass of Catholics could recognize this opportunity to glorify, before the world, their Church and their God. Non-Catholics eager to make the world better cannot understand the lack of interest of many Catholics. Again and again the careful observer notices that one Catholic who gets into the Prohibition fight shoulder to shoulder with those who are sincerely ignorant of what the Church teaches, makes a dozen friends, if not a dozen converts, for the Church. May we not say with Mr. Drury, "It behooves us to do all we can to create a healthy public regard for the Church and her liberties"? Yes, by showing the world that the Catholic Church has true liberty, that she is not a slave to the liquor power, we all have a great opportunity to help "create a healthy public regard for the Church".

All opportunities must be "grasped by the forelock". The question of legal Prohibition is before us now. Twenty-five years from now the question will, in all probability, be settled legally. (Of course activity in the enforcement of law must continue as long as government exists.) Do we want it to go down in history as an everlasting reproach to us that we did not do our share in wiping out this evil? *The Menace* and *The Yellow Jacket* will be forgotten, but our attitude to the Prohibition movement will be written forever on the pages of history. May the spirit of sloth, or of selfishness, or of cowardice, not deter one of us in seizing this opportunity to glorify God and His Church!

Prohibition will not Lessen Church Revenue; but it will Lessen Charitable Expenditures.

Liquor interests would have us believe that Prohibition is not good policy, for, they say, the Church revenue will thereby be diminished. Any one with foresight knows, however, that

we shall "come out ahead" in the end. In place of the thousand-dollar check of the brewer, we can substitute the thousand one-dollar bills of one thousand men who have previously deposited their dollar-bills on the bar instead of on the collection-plate. Surely, too, God in His goodness will lead many an ex-brewer cheerfully to add "the mite" saved from his new and better business. The demands of our charities would be considerably lessened under enforced Prohibition laws. Just as the State must now use the revenue collected from the liquor traffic in maintaining the prisons, the insane-asylums, the almshouses, which the saloon has filled, so the Church must now use the money that the liquor dealers contribute in conducting the orphanages, the charitable institutions, the homes for fallen girls, which the saloon has filled. However, no sincere Catholic considers mere money when the souls of men are at stake. God will bless what may at first seem a slight sacrifice by sending us an abundance of earthly blessings, and a harvest of human souls.

The Church, through its Total Abstinence Societies, has Paved the Way for Prohibition.

Although a digression, it is interesting to note that the idea of Prohibition is by no means a new one to Catholics. The principle, so long advocated by the Church, of voluntary abstinence from liquor on the part of the individual leads finally, in its broadest application, to voluntary abstinence on the part of an entire nation. A democracy must work through individuals; in a democracy every voter is his own and his brothers' keeper; through the ballot a nation takes its pledge for life.

It is Surely in Harmony with Catholic Doctrine and Practice to Seek God's Guidance in This as in All Other Matters.

That there are now many Catholics in the field fighting for Prohibition does not lessen the need for many more. Let us pray God for wisdom to know His holy will, and for courage and strength to act now in accordance with His will. "Not my will, O Lord, but Thine be done."

F. V. Frisbie.

Indianapolis, Ind.

PROHIBITION AND TEMPERANCE.

To the Editor, THE ECCLESIASTICAL REVIEW.

Apropos of the article on Prohibition by Father Johnston and the replies to it, the present, it would seem, is an excellent time to take up this subject with special reference to the attitude which a priest should take on it. It is a pity that, despite the fact that we all deplore the evils of drink, we are yet unable to agree as to the solution, and thereby present a woeful lack of unity.

Although those in favor of Prohibition are sometimes heard to remark that most priests are with the movement, the contrary, I think, is the case. Unbiased by Father Johnston's paper, I really think that many priests are out of sympathy with the movement not only because they consider it an extreme but also largely because its promoters are so prone to the use of sentiment and platitudes, and ask for Prohibition without a thought of the consequences. Why waste words and time enlarging on the terrible consequences of drink? Alas, we all know them only too well. Better would it be to study the conditions prevailing at present under license and limitation, with the application of a little logic. Of course we know that the advocates of Prohibition mean well and yet their theory and their statements in support of it do not always seem to be in accord with sound science or sound theology. They certainly are not imbued with the staid conservatism of the Church. Really, the contention that the movement tends toward Manicheism seems to have some foundation in fact; witness, for example, the statement of Father Van Sever in his letter to the February REVIEW. "Alcohol," he says, "is the poisonous excretion of a low form of life . . . now being poison to this low germ, is by the very fact, poison to all higher forms of life. . . . Alcohol is the filthy excretion of a low germ." It seems to me that there are scientific inaccuracies in these words; and I wonder, furthermore, what are the sensations of a priest saying Mass who believes that the wine he uses for the Holy Sacrifice contains a filthy excretion? In a word, if we are strongly in favor of Prohibition, there is the danger of intemperate temperance: if we are strongly *anti,* there is danger of being set down as "wine-bibbers" or as catering to rich parishioners connected with the liquor business.

FRAN.

WHO IS A MEMBER OF THE CATHOLIC CHURCH?

To the Editor, THE ECCLESIASTICAL REVIEW.

In the March (1916) REVIEW (page 360) Dr. Maguire is quoted as follows: "The question as to who are and who are not members of the body of Christ looks simple . . . one searches the handbooks in vain for a clear or satisfactory answer."

In my work of teaching an advanced class in Christian Doctrine for many years I have found nothing better on that point than the following:

Who is a member of the Catholic Church?

Everyone who is baptized, and has neither voluntarily separated himself, nor has been excluded from her.

Who have voluntarily separated themselves from the Church?

1. All those who by their own fault are heretics, i. e., who profess a doctrine that has been condemned by the Church; or who are infidels, that is, who no longer have nor profess any Christian faith at all.

2. Those who by their own fault are schismatics, that is, who have renounced, not the doctrine of the Church, but their obedience to her, or to her Supreme Head, the Pope.

Who are excluded from the Church?

Excommunicates, that is, those who as degenerate members have been expelled from the communion of the Church.

Are not those also who are heretics without their own fault separated from the Catholic Church?

Such as are heretics without their own fault, but sincerely search after the truth, and in the meantime do the will of God to the best of their knowledge, although they are separated from the body, remain, however, united to the soul of the Church, and partake of her graces.

Who is a heretic by his own fault?

A heretic by his own fault is (1) he who knows the Catholic Church, and is convinced of her truth, but does not join her; (2) he who could know her, if he would candidly search, but through indifference and other culpable motives neglects to do so.

Does it become us to judge whether this one or that is outside the Church by his own fault or not?

No; for such judgment belongs to God, who alone is "the searcher of hearts and reins" (Ps. 7: 10) and "judges the secrets of men" (Rom. 2: 16).

To obtain salvation is it sufficient to be a member of the Catholic Church?

No; for there are also rotten and dead members (Apoc. 2:1) who by their sins bring upon themselves eternal damnation.

From *Deharbe's Complete Catechism* (Sixth American Edition), pp. 149 and 150. Edited by the Rev. James J. Fox, D.D., and the Rev. Thomas McMillan, C.S.P. Published by Schwartz, Kirwin & Fauss, 42 Barclay Street, New York City.

A CATECHIST.

DISPENSATION IN CASE OF RELIGIOUS POSTULANT.

Qu. Kindly oblige some of your readers by solving the following question. A member of a religious community took temporary vows, at the expiration of which she returned to the world, with the approval of her confessor. Afterward she joined another congregation, was given the habit, and is now nearing the end of her novitiate. May she be professed without a dispensation?

Resp. A decree which bears directly on the case presented, was issued by the S. Congregation of Religious in 1910.[1] Among the *Dubia* was the following: "An recipi valeant ii qui professionem Votorum temporaneorum in aliqua Congregatione emiserunt, sed, peracto tempore, eamdem sponte non renovarunt?" The answer is, *Affirmative.* However, the superiors of the congregation which the postulant wishes to enter are admonished to obtain reliable and confidential information from the institute *a quo.* And, apparently, they should not delay taking these steps until the end of the novitiate, but should do so as soon as the postulant asks to be admitted. At the same time, the superior of the institute in which the postulant had professed temporary vows is in conscience bound to answer sincerely and truthfully all inquiries in the matter.

[1] REVIEW, Vol. XLIII, pp. 90 ff.

A TEXT-BOOK OF CANON LAW.

Qu. Would you kindly advise me as to what is a good text-book on Canon Law, in view of the most recent changes in ecclesiastical trials, etc.? What progress has the codification of Canon Law made, as ordered by Pius X?

Resp. An authority on Canon Law informs us that the work by Bargilliat "is by all odds the best text-book in existence for our work in the United States". It is in two volumes, is entitled *Praelectiones Juris Canonici,* and the latest edition, the twenty-eighth, is dated Paris, 1913. It does not, however, include the tract on Matrimony. Monsignor Meehan's *Compendium Juris Canonici* (published at Rochester, New York, 1899), is in its second edition. The edition is, we understand, sold out, and a new edition will not be prepared. Santi, *Praelectiones Juris Canonici* (Pustet, 1892), Ferrari, *Summa Institutionum Canonicarum* (Genoa, Ed. VIIa, 1901), Aichner, *Compendium Juris Canonici* (Brixiae, Ed. IX, 1900), are also recommended, and for more advanced work Wernz, *Jus Decretalium* (8 vols., Prati, 1912).

With regard to the new codification of Canon Law, no definite announcement has been made. There seems, however, to be a general expectation that the code will be published within the present year.

REQUIEM MASS FOR RELIGIOUS.

Qu. At a Requiem Mass for a Sister, how is the deceased to be mentioned in the Oratio of the Mass? By her baptismal name, or by her name in religion? Does the fact that she belonged to a Congregatio and not to an Ordo enter into the matter?

Resp. We believe that the custom is to use the "name in religion" in the case of all religious, male or female, without considering whether the deceased belonged to an Order, a Congregation, or an Institute. There are, so far as we know, no explicit instructions on the matter. The custom seems to be logical and thoroughly in keeping with the spirit of the liturgy.

SANATIO IN RADICE.

Qu. A non-Catholic comes to me for instruction to become a Catholic. He was married to a Catholic before a Protestant minister eleven years ago. His wife had lived up to her religion, receiving the Sacraments and bringing up her children as Catholics. Before he is ready for reception into the Church I discover that he has never been baptized and that his wife has never taken steps to have their marriage made valid. Must I ask renewal of consent, or, if I obtain from the bishop a *sanatio in radice* without making any attempt to get a renewal of consent, would it be valid?

Resp. Since the original marriage took place before the publication of the decree *Ne temere*, the invalidity was due solely to the presence of the diriment impediment *disparitatis cultus*. We suppose that there was then true matrimonial consent and that the consent continues (*perseverat*). The impediment is now to be removed by baptism, and, if after the convert's baptism, consent is renewed *coram parocho*, the marriage is valid from now on without any dispensation. In order, however, to legitimize the offspring a *sanatio in radice* should be obtained from the bishop. If, on the other hand, consent is not renewed, there are now two impediments to be dealt with, namely *disparitatis cultus* and clandestinity. In such a case, we should say that the bishop may not have the power to grant a *sanatio*, and that it may be necessary to have recourse to Rome or to the Apostolic Delegate. The case should, therefore, be explained to the bishop, and it should be made clear to him whether, in the circumstances, a renewal of consent might safely be asked.

A GAMBLER'S UNJUST PROFITS.

Qu. Jane, the wife of John, discovered after her marriage, that her husband's sole means of livelihood is gambling. Moving among such as have money, his superior knowledge of the game stands him in good stead. His methods, however, seem far from honest; for, judging from his repeated boasts to his wife, he resorts to fraud and deceit in order to gain his ends. For example, he says that he sometimes "improves his hand by introducing cards which he carries on his person". It is not clear what percentage, if any, of his winnings is acquired honestly. My question is whether Jane may accept such money from her husband. She must keep up the home, and is entitled to support from her husband.

Resp. So far as John owes his winnings to his "superior knowledge of the game", he is entitled to them. So far, however, as he resorts to "fraud and deceit", he is acting unjustly and has no legitimate title to the profits that accrue to him from gambling. Any winnings that he can fairly ascribe to such practices he is of course bound to restore. As to Jane, she is in the same plight as any wife whose husband's income is, or is suspected to be, acquired, in whole or in part, by unjust means. Considering the circumstances, she is, at worst, *dubiae fidei,* that is to say, she profits, in common with her husband, by his gains, about the justice of which she doubts. If she can persuade herself that, so far as the past is concerned, the money she has spent for the upkeep of the house and her legitimate personal expenses has been honestly won, *non est inquietanda.* For the future, she should of course use all her influence to induce her husband either to give up gambling or at least to desist from his dishonest practices.

CONCELEBRATION.

Qu. Jacobus, propter brachii fracturam, ineptus est dicendi missam. Quotidie tamen Sanctae Missae praesens est et cum intentione consecrandi eadem sacra consecrationis verba cum celebrante pronuntiat, recipitque stipendium. Interrogatus de validitate et liceitate actionis suae, respondit se facere idem quod fecit in missa ordinationis, de cuius validitate et liceitate profecto nemo dubitare potest. Quaeritur num Jacobus recte egerit tum quoad validitatem tum quoad liceitatem.

Resp. Neither validly nor licitly. The case is, of course, purely academic. No priest, with even the most elementary insight into the theory and practice of the Church, would dare to act as James did. In the Latin Church concelebration is recognized only in the Mass of the ordination of a priest and the consecration of a bishop, and no *a pari* reasoning is to be even thought of. If a priest were to act as James is supposed to have acted, he would deserve the most severe ecclesiastical penalties and would, of course, be bound in justice to restore the stipends he had received, or to have a Mass celebrated for each stipend so received.

CASUS MATRIMONIALIS.

Qu. In 1913 Titius and Bertha, Catholics and marriageable, were wedded under the following conditions. Bertha was pregnant as the result of her company-keeping with Titius. They were anxious to cover up their guilt in the place where both were well known, and asked the priest, Father Fabian, to protect them against the exposure which a public marriage ceremony before witnesses at the time would entail. They were willing to leave the impression that the marriage had actually taken place some months before and that things were all right.

Father Fabian, pitying their condition, adopted the following expedient. He secured a dispensation from the banns; then summoned two witnesses who were instructed to be present in the church —in a part where they could not actually see the ceremony, although they knew that it was going on. Both the witnesses were acquainted with Titius; but neither of them was aware that he was actually the groom of the marriage party, nor did they recognize the girl. The bridal couple retired from the church without being recognized by either of the two witnesses, who remained at their devotions.

Did this ceremony make Titius and Bertha man and wife?

Resp. Father Fabian's sympathy does credit to his heart; but his judgment and theological knowledge fail him in an essential part of his pastoral duty. The presence of a "witness" to a marriage, or to any legal act, is not the merely material presence of one's body, but the presence of the person for the purpose of establishing the authenticity of an act or title. A witness who cannot identify the persons to whose presence or action he or she is supposed to testify, is not a witness in the legal or common sense.

APOSTOLATE OF A HAPPY DEATH.

We are requested to bring to the special notice of the Clergy an association established at Tinchebray, France, and approved by the Holy See in 1898 under the title of "Confraternity of Our Lady of a Happy Death". It is designed to be a confraternity of prayer for the purpose of securing the grace of a happy death. The association is under the special direction of a religious congregation known as the "Fathers of St. Mary", having a house in Rome, whose members are

engaged in the apostolate of the missions and in works of education. The purpose, methods and conditions of admission are given as follows:

1. To propagate devotion to Our Lady of Sorrows for the grace of conversion, final perseverance, and a happy death.

2. In order that it may be accessible to persons in all conditions of life, the Association comprises three Degrees:

a. Simple enrollment.

b. Enrollment and three Hail Marys morning and evening, with the invocation: "Our Lady of a Happy Death, pray for us" (300 days' indulgence each time; plenary indulgence once a month).

c. Enrollment, three Hail Marys, examination of conscience every evening, a short retreat and preparation for death each month, the last Sunday being preferable (plenary indulgence).

3. For admission to the Association, it suffices to have one's name and surname registered by a Promoter.

No one can be enrolled without his knowledge. No contribution is exacted from the new associates. It is customary, when possible, at least on entering the Association, to make a voluntary offering in order to facilitate:

a. The celebration of the Masses prescribed by the Statutes for the living and deceased members: b. the propagation of the Association, throughout the whole world; c. the maintenance of the chapel of Our Lady of a Happy Death, and the Novitiate and College at Rome, where the future Missionaries and Apostles of Our Lady of a Happy Death are prepared for their ministry.

The Association has the endorsement of Pope Pius X and Benedict XV, Cardinal Gibbons, and many eminent prelates.

Further information may be obtained from the Rev. H. Roudet, 10 Piazza Rusticucci, Rome, Italy; or from the Rev. Daniel Duffy, S.S., St. Mary's Seminary, Baltimore, Md.

THE SANCTUARY LAMP.

Qu. One of my parishioners has given the church a sanctuary lamp. It has a very deep bowl of alabaster surmounted by a narrow brass neck in which rests a ruby glass containing the oil and lighted taper. Is it allowed to use a red electric light enclosed within this bowl? The bulb cannot be seen, but serves to diffuse a soft glow through the alabaster. The sanctuary lamp conforms to the rubric in regard to the use of oil. Does the prohibition of electric light in

the sanctuary apply to the present case, in which the electric light is secondary, as it were, and serves merely to color the sanctuary lamp?

Resp. By a decree of the S. Congregation of Rites (n. 3577) the use of colored glass in the sanctuary lamp is allowed. Green and red are mentioned in the *Dubium;* but, apparently, any color may be used. If, in the case before us, the alabaster bowl does not prevent the light of the taper from being visible, the requirements of "the rubric" in that respect are observed. We do not, however, approve the device by which an additional "soft glow" is effected by means of a colored electric bulb. The result in this particular case may be pleasing enough, and not inappropriate. It is easy, nevertheless, to go to the excess of producing effects that might be called theatrical. In order to avoid such results, the use of electric lights is forbidden, and we believe that our correspondent would conform to the spirit as well as to the letter of the law if he excluded the electric bulb from the sanctuary lamp.

THE PROPHECIES ON HOLY SATURDAY.

Qu. May I ask for some reason why the prophecies are read on Holy Saturday? The people seem to grow tired of the long ceremonies on that day, and it is often a question whether priests derive a spiritual benefit, besides the fact of being obedient in reading the lengthy lessons.

Resp. It is to be hoped that there are few priests who fail to feel the liturgical value of the prophecies read at the service on Holy Saturday. There are intrinsic reasons for reviewing on that morning the history of God's dealings with humanity in the old dispensation, of recalling the figures in which Christ and His Church were typified. But, apart from these considerations, there is the venerable antiquity of the entire service, which ought to bring the celebrant in this twentieth century into very real continuity of sentiment with the priests and pontiffs of the historical Church, nay, even with the ancient prophets themselves. If the laity do not appreciate or even understand, perhaps the zeal of the pastor may suggest a remedy that lies in his own hands.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

CHRISTOLOGICAL THEORIES. 14. HARVARD CHRISTOLOGIES. 2.

DR. HOCKING'S MYSTICISM.

Our previous contribution had to do with the eschatology of Dr. Lake of Harvard;[1] and it was our intention to complete that study by a second instalment in this number of the REVIEW. That second contribution we postpone to the May number. Meantime the Christology of another late arrival in Harvard may be of interest.

As Assistant Professor of Philosophy, in Yale University, Dr. William E. Hocking attracted such attention as to make it worth Harvard's while to draw him farther east. And it may be that the impelling motive of the authorities of the great Cambridge university was the delving of the professor of philosophy into realms religious and even Christological. For Christology is of vital moment in these days of fluid Christianity. Let us see what sort of Christology our Catholic young men will get from this new Harvard professor.

I. Ontologism of Dr. Hocking. Dr. Hocking is an ontologist; that is to say, he follows, after some fashion, the ideological system in which the first object of our intelligence is God and the Divine ideas; the beginning of our knowledge is the intuition of God. This intuition of God he calls *mysticism.*

1. *Not Catholic Mysticism.* We must be careful, from the outset, to note that the *mysticism* of Dr. Hocking is not that which we set over against *asceticism.* We mean by *asceticism* the Godwardness of the soul effected through the soul's efforts; and by *mysticism,* the Godwardness of the soul effected without these efforts. Not that grace is excluded from the ascetic Godwardness of the soul; for, in the soteriological economy, grace is absolutely necessary. "Without me ye can do nothing."[2]

In asceticism, man's reason is conceived as *led* by the "kindly light" of grace. The figure has its faults, as every

[1] Cf. "A Harvard Christology," ECCL. REVIEW, March, 1916, pp. 348 ff.

[2] Jo. 15:5.

figure has. For one is *led* by something outside oneself; and grace is in the reason that it *leads*. Still this faulty figure is frequent in Holy Writ:

Ps. 5:9—"*Lead* me, O Lord, in thy righteousness."
Ps. 42:3—"Send forth thy light and thy truth; let them *lead* me."
Ro. 8:14—"As many as are *led* by the Spirit of God."

By a figure equally faulty, man's will is, in asceticism, conceived as *drawn* by "the tractions of grace"—a phrase that St. Augustine frequently uses—or as *driven* by the impelling power of God. So St. Paul is pictured under the impulse of grace:

II Cor. 5:14—"The love of Christ impels (συνέχει) us."
Phil. 1:23—"I am hard pressed (συνέχομαι) between the two"—the salutary desire to be with Christ, and the salutary yearning to aid the Philippians.
Acts 18:5, in the Greek *textus receptus*—"Paul was hard pressed (συνείχετο) by the Spirit."

Applying these two Scriptural figures, we may thereby readily distinguish between *asceticism* and *mysticism*. In *asceticism*, man's right reason grace-led directs man's free will grace-driven; whereas, in *mysticism*, the acts and states of mind and will are such as surpass the efforts of the soul, even though it be elevated and impelled by the ordinary illuminations and inspirations of Divine grace. Such is Catholic mysticism. Dr. Hocking's is of a very different sort.

2. *A purely natural state of the soul.* Dr. Hocking shows the influence of the false mysticism of Friar Eckhart [3] and of other exponents of a purely natural state of divine intuition. His mysticism is a *natural* and an *immediate* union with God.

It is not the speculative mysticism of text-books that we want; it is mysticism as a practice of union with God, together with the theory of that practice.[4]

[3] Condemned by John XXII in the Constitution *In agro dominico*, 27 March, 1329.

[4] *The Meaning of God in Human Experience.* A Philosophic Study of Religion. By William Ernest Hocking, Ph.D., Assistant Professor of Philosophy in Yale University. (Yale University Press: New Haven.) 1912, p. xvii.

This union with God or worship of the mystic is entirely different from thought of God. It is the act of a special faculty, whether that faculty be called the *Nameless* of Tauler, the *Spark of the Soul* (Fünklein) of Eckhart, the *Subconscious,* "our modern Great Fetich of a special faculty", or by any other name.[5] What are the logical consequences of this frequently condemned ideological system?

II. Incompatible with Christianity. The Catholic students who take Dr. Hocking's course may be misled by the belief he has in a personal God and the respectful attitude he shows toward all religions. There is no outburst against the Divinity of Christ in his writings, nothing like Dr. Lake's eschatological degradation of Jesus, no railing at the Catholic Church. And yet the logical consequences of the system are incompatible with Christianity.

If we may, by the natural powers of the soul, come into *immediate union with God,* there is no need of grace, no need of revelation, no need of Christ. The ideal religion is that of Dr. Hocking's mystic, and not that of Jesus Christ. Does Dr. Hocking admit these logical conclusions from his system? He does in a covert way, and now and then in the open.

1. *No Need of Grace.* As to grace, Dr. Hocking is not conscious of any such out-of-the-ordinary aid to the soul. The mystic union with God is purely natural. It is so natural that it is the *parent* of our ideas about religion. Our religious knowledge we accept without a doubt. All such knowledge is called *unparented.* And yet it is not *unparented* at all. Its *parent* is our immediate union with God. Religious ideas come to our minds as naturally as ideas about the arts and sciences. It is not grace nor inspiration nor revelation that causes these Godward ideas to come; it is not a teaching Church. The mystic gets all abstract and religious ideas otherwise.

> They simply arise in his mind. The same, I think, may be said of all our *unparented* knowledge which we attribute vaguely to *inspiration,* and of which we speak dogmatically, saying, *It must be so:* all such knowledge has as one *parent* this same *original knowledge of the eternal.*[6]

[5] Op. cit., p. 371.

[6] Op. cit., p. 461.

Then the Catholic idea of a moral and meritorious act goes by the board! To be meritorious there is no need that the act be done in grace. Nor does its morality depend upon its being a means to the end for which we were created! No, the whole scheme of morality is other than this. For, in the soul's worship of God, there is no mediation between God and the soul. Hocking's morality consists in getting away from all those things that Catholic moral makes out to be means unto God. Here is the way the doctor puts the thought:

> What is the essential morality of man if not this, that he make himself universal, escaping in thought and act from his self-enclosedness?[7]

2. *No Need of Revelation.* To make oneself universal, to be absorbed in the Absolute, that is true religion and essential morality! But how about revelation? Has God not spoken to the human race as a corporate organism? No, He has not, if the essential of religion is this natural and immediate union of each individual soul with God. The norm of religion, as of morality, is not at all objective but entirely subjective. We should not say that monotheism has been revealed by God to man, and polytheism has not. Because the immediate union with God may *parent* polytheism as well as monotheism; and polytheism thus *parented* may be better than some forms of monotheism that are not thus *parented*. Yes,

> There is no such thing in history as primitive monotheism. . . . Polytheism has its right, its richness, its acknowledgment of the omnipresence of deity. It is truer than many a monotheism.[8]

What then? Is neither monotheism nor polytheism true in itself? May each be true subjectively? May this immediate and purely natural intuition of the deity lead to beliefs which are in themselves contradictory one to the other, and yet subjectively true each in its own individual mind? Yes, that is what Dr. Hocking seems to teach. The objective truth of mystic, i. e., religious, utterances matters not. What matters is the subjective truth of these utterances. What matters is that they be *esoterically* true, even though *exoterically* false.

[7] Op. cit., p. 331.

[8] Op. cit., p. 325.

For "most mystic utterances are untrue";[9] that is to say, *exoterically,* empirically untrue.

Take Emerson as an instance. His "volley of the small cartridges of dogma is a symptom of the mystical habit; they are minor rills of mystical enlightenment". His mystic sayings are "*esoterically* true, *empirically* untrue".

We should not be much concerned with this rating of Emerson, were it not for the general principle involved. If such a state of things be correct in the religion of Emerson, it may be admitted in all forms of Christianity and of religious belief. If the doctrines of Emerson are empirically found to be false, and yet are "esoterically true", i. e., are correct for Emerson, because parented by his immediate union of the soul with the deity, then we have no guarantee of the objective validity of the doctrines of the Church nor does this objective validity matter. That is what Dr. Hocking holds, and it is the logical outcome of his system:

> The valid doctrines of the church are in the same case; their truth is literal but *esoteric.*[10]

Since revelation of God to the human race does not enter into the essence of religion, according to Dr. Hocking's scheme, we understand how it is he underrates the revelations of Jesus Christ. The only revelation of the Saviour he mentions is that of God's justice in regard to all men. This is mentioned twice by the Harvard philosopher; the first time to imply an error on the part of Jesus, the second time to misinterpret the revelation.

The first reference is as follows:

> The founder of a popular religion held up to the minds of a spell-bound multitude, *as his own original revelation,* a God "who maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust".

Notice that the Saviour is described as merely a *founder of a popular religion*; nor is he dignified by a capital. Buddha might be so described. Moreover, the principle of justice, which Jesus gave out *as his own original revelation,* Dr. Hocking thinks, was *not his own* at all. For

[9] Op. cit., p. 459.

[10] Op. cit., p. 459.

Its operation was dimly announced some six hundred years earlier by a solitary Chinese sage, who said: "I meet good with good, that good may be maintained; and meet evil with good, that good may be created." [11]

To this implication of error on the part of Jesus, we make reply that the revelation Jesus made of the justice of God in regard to both just and unjust was really and truly his own; for He made it, and it was part of the message from His Father. There is no need that it have been a revelation of something new. Revelation is God's word to man. And, as Jesus was God, all that He said to men was *his own original revelation.* Much that He said was known by the light of reason, and imposed by the natural law; or belonged to God's previous revelation to the human race. What of that? All his revelation was just as much *his own original revelation* as were the mysteries He revealed to men.

The second reference to this revelation about God's justice in dealing with all men, is a misinterpretation:

Did not Jesus of Nazareth preach the *new conception* of God's justice which so strongly resembles an *indifferent treatment of the righteous and the unrighteous?* [12]

To this misinterpretation, we make reply that Dr. Hocking has already told us the *conception is not new,* not "his own original revelation". Secondly, there is in this text [13] no *indifferent treatment of the righteous and the unrighteous.* Our Lord merely says that both the righteous and the unrighteous have equal opportunity of enjoying those natural blessings which exist alike for all. The sunshine and the rain and other phenomena of nature are for all men irrespective of their supernatural goodness, their righteousness or unrighteousness, their sanctifying grace or their sinfulness. But these phenomena of nature are not the only things naturally good. Health, wealth, and success, might of brawn and brain, keenness of intellect, evenness of disposition—these and countless things naturally good are not bestowed indifferently upon all men. And what of the supernatural order?

[11] Op. cit., p. 205.
[12] Op. cit., p. 331.
[13] Mt. 5:45.

In the order of blessings beyond nature, is it most clear that Dr. Hocking is wrong. All the workmen in the Parable of the Vineyard,[14] receive the same wage irrespective of the time they have toiled. It was a living wage, a *denarius* (about sixteen cents) with the purchasing power of a dollar of nowadays; and all had agreed to toil for that wage. So, too, in the Kingdom of God, the Church, will "the first be last and the last first".[15] All receive of faith and grace in the measure of the sweet and free will of the Lord of the Vineyard, Jesus Christ. He does not oblige Himself to treat all according to commutative justice. He is free in His economy of grace.

However, this freedom does not mean that, in the bestowal of supernatural favors, God is indifferent to one's righteousness or unrighteousness. The example of God's kindliness to all men was merely to point Christ's lesson of love for all—for friend and foe:

> Ye have heard that it was said, "Thou shalt love thy neighbor and hate thy enemies". Yet I say to you, Love your enemies, and pray for those that persecute you; that ye may become children of your Father who is in heaven. For he maketh his sun to rise upon bad and good alike, and sendeth rain upon the just and the unjust. Why, if ye love only those who love you, *what reward will ye have?* Even the tax-gatherers do this! And if ye be courteous only to your brothers, are ye doing anything out of the ordinary? Even the Gentiles do this! Hence, be ye perfect as your heavenly Father is perfect.[16]

The love of the neighbor was in the Mosaic law.[17] This law was in time interpreted by the Halakhoth of the Mishna and the Haggadoth of the Talmud in such wise as to exclude one's enemies from among one's neighbors. Maimonides preserves many variations of this *law of hate*. According to the Rabbinic laws, if a Jew see a Gentile fallen into the sea, "let him by no means lift him out thence. . . . He is not thy neighbor." If an Israelite see another transgressing the law,

[14] Mt. 20:1-16.
[15] Mt. 20:16.
[16] Mt. 5:43-48.
[17] Lev. 19:18.

and admonish him; and the other repent not, he is bound to hate the transgressor.[18]

Over against this law of hate, our Lord sets His law of love; and in the very setting, makes it clear that love of one's enemies is rewarded by special favors, which are not granted for love only of one's friends. For, "if ye love only those that love you, what reward will ye have"? These words alone show that the doctor did not take the trouble to read carefully the whole passage which he quoted. They show that, in the sweet Providence of God, Jesus did not preach "an indifferent treatment of the righteous and the unrighteous". But had Dr. Hocking read on a little further, he would have found more convincing evidence against his interpretation.

After the law of love of one's enemies, comes the counsel not to do one's works of justice for outward show. And the motive of the counsel is distinctly given—"else ye shall receive no reward of your Father who is in heaven".[19] Then follows the same teaching by examples. The hypocrites, who give their alms ostentatiously in the synagogues and in the streets so as to be esteemed of men, shall have no reward of God: "Amen, I say to you, they have received their reward,"[20] ἀπέχουσιν τὸν μισθὸν αὐτῶν, literally, "they have receipted for their reward". Deissmann[21] shows that the word ἀπέχω was, throughout the Hellenistic world, the technical word for *signing a receipt.* It meant "I acknowledge the receipt of".

The ostentatious Pharisees, according to our Lord's saying, had not only received their full due in the esteem they got as "men of prayer", but acknowledged the receipt thereof as full payment; nothing more was due from the Heavenly Father. Whereas, when a sincere Christian prays, "let him go into his room, shut the door, and pray to his Father who dwelleth in secret; and his Father, who seeth what is secret, will pay him back".[22]

[18] For many such instances, cf. Lightfoot, *Horae Hebraicae.* Ed. Gandell (Oxford University Press, 1859), vol. ii, pp. 133 ff.

[19] Mt. 6:1.

[20] Mt. 6:2.

[21] *Light from the Ancient East,* translated by Strachan (London: Hodder and Stoughton, 1910), pp. 110 ff.

[22] Mt. 6:6.

Many such instances could be cited. They show how carelessly Dr. Hocking has read his New Testament. He starts with his theory of the natural and immediate union of the soul of the mystic with God as the Alpha and the Omega of the spiritual life. He can admit no Mediator, Jesus Christ, whose merits may be applied to the soul. No good works can be the means of such application. God's attitude toward the just and the sinner is the same. What each has to do is merely to unite his soul immediately with God. Into this groove of thought all has to be squeezed that one reads in the New Testament. That is why the doctor so rarely makes use of this depository of revelation; and is wrong in the little use he makes.

3. *No Need of Christ.* Once we admit that religion and morality are essentially this union with God by immediate intuition, this finding of the Absolute, it follows logically, in the system of Hocking, that there is need neither of grace and revelation nor of Jesus Christ the Author of grace and Christian revelation.

This logical sequence does not imply that there is no mediation between God and the soul. Dr. Hocking especially insists on such mediation. Not that he teaches "one Mediator between God and men, the Man Christ Jesus".[23] For "all things are mediators". How? In that they are not yet the reality which the mystic seeks; they are not God.

A peculiar mediation is that, since it consists not in an effective aiding of the soul to God, but in a merely negative condition of being—the negation of deity. The mystic, in his Godward experiences, realizes that all particulars are other than God, "denies them the name of God", and in this wise "endows them with the title of mediator between himself and God".

The mediatorship then of Christ, according to the theory of Hocking, does not consist in that Christ merited for us grace and glory and satisfied for our sins. We must interpret in some other sense Isaias in his prophetic vision of the vicarious sufferings of the Servant of Yahweh:

[23] I Tim. 2:5.

Surely he hath borne *our* sickness;
And *our* pains hath he borne them.
Yet *we* looked on him as smitten,
Stricken of the Lord and low laid.

Tortured hath he been for *our* transgressions,
Bruised hath he been for *our* offenses;
Chastisement is on him for *our* peace,
With his bruises are *we* healed.

Like sheep all we are strayed away,
Each one his own way is turned;
And on him hath Yahweh laid
Sins of us all.[24]

The beautiful, Catholic interpretation of these words must be given up by the boy who attends Dr. Hocking's lectures. For the Mediatorship of Christ between the soul and God consists merely in this that he is not God.

To show that we are not unfair in thus summing up the doctor's idea about mediation, we quote him at length:

> The mystic finds the absolute in immediate experience. Whatever is mediated is for him not the *real* which he seeks. This means to some that the mystic rejects all mediators; the implication is mistaken. To say that a mediator is not the finality is not to say that a mediator is nothing. The self-knowing mystic, so far from rejecting mediators, makes *all things mediators* in their own measure. To all particulars he *denies the name of God,—to endow them with the title of mediator* between himself and God.[25]

Since the Mediatorship of Christ consists in the assumption that He is not God, we are not surprised that Dr. Hocking groups Him with such other *greater mystics* and mediators as Muhammed and Buddha. The three may not now possess heavenly bliss; but they surely have that immortality which we sometimes, in an exaggerating mood, attribute to such passing things of time as we especially esteem. We say: *Our immortal country! Ave Roma immortalis!* We mean, at the very most, that our country and Rome will last so long as the world lasts. Such is the immortality that Hock-

[24] Is. 53:4-6.
[25] "Meaning of God," p. xix.

ing allows to Christ, the esteem that will last indefinitely, for that His deeds are as lasting as are those of Buddha and of Muhammed:

> The *greater mystics* have been great founders, great agitators, and have, *if not a heavenly immortality,* yet unquestionably a mundane immortality. There are no deeds more permanent than those of Buddha, of Muhammed, of Jesus.[26]

III. The Redemption according to Hocking. Such being the Christ of Hocking—merely a great mystic—Christianity is uttered in a breath with Islam and Buddhism. The Atonement is one of many forms of mysticism. Redemption is a world-overcoming process of the mystic. He "denies the name of God" to this, that, or the other particular; and "finds the Absolute in immediate experience", i. e., in immediate union with God. And lo, his "religion becomes *redemptive,* that is world-overcoming, in one way or another".[27] The way may be that of the Cross of Christ, that of Nirvana of Buddha, that of the Sword of Islam—any other way; let it only be world-overcoming, unitive with Deity, and it is *redemptive.* If the self-renunciation of Calvary lead the soul, *without grace,* to immediate intuition of God, it is *redemptive.* If Nirvana, literally the *blowing out* of sin, the calm state of the mind reached by rising above sinful passion and extinguishing the fire of sin in the soul, if this Buddhistic condition of the mind end in the reality of a purely natural, immediate union with God, it, too, is *redemptive.* If the whirling dervish dizzy himself into an ecstacy, or the howling dervish bellow himself into a complete exhaustion or even a swoon, and either the dizzy ecstacy or the tumbled exhaustion result in the soul's mystical habit, it is *redemptive.*

1. *All Trappings alike.* All religious awakenings in the soul are approved of by Hocking as *redemptive mediators* leading unto the Absolute. He urges us to pursue these awakenings, if we are conscious of any, the least, hankering for a form of worship. We must have some form to complete our being. All forms are spoken of as equal in worth. "Our Holy Writ, our Christ, our Priests and saints"—they are all

[26] Op. cit., p. 512. [27] Op. cit., p. 520.

jumbled together as so many forms that may *mediate* between us and the Absolute. "Bibles, priests and redeemers" [28] are all upon a par with other *mediators* of this Harvard Christologist. But all these trappings are *only mediators* in the redemptive process; they are not the reality of religion.

2. *Only Mediators.* Yes, we must rise above every such religious trapping and performance as is implied in the "Bibles, priests, and redeemers," and dervishes. They are not true mysticism. The reality of mystic, natural union with the Deity is true mysticism, the goal of all these *redemptive* or world-overcoming efforts:

> A true understanding of mysticism . . . . must either cleanly emancipate us from the whole of special religious trapping and performance, or else reanimate in some vital fashion our historic system of mediation.[29]

"Our historic system of mediation" is that of Redemption by the God-Man.

IV. The Incarnation according to Hocking. If we sift the evidence of Incarnation in the mysticism of Hocking, and fan away the chaff, the winnowed grain of thought is that the union of divine and human nature in one Person is no more than the immanence of God in his works. Nowhere is the Divinity of Jesus expressly denied, nor is it said that Jesus is not God Incarnate. To be so pointed and clear would ill become a great *mystic!* Mistiness has ever been a characteristic and a stock in trade of pseudo-mysticism! However, what we have given thus far of Dr. Hocking's Christology shows that his Incarnation is not that of Ephesus and Chalcedon. "Only the transcendent God can be truly immanent".[30] And it is an inevitable tendency of human nature to find that immanence of God in all his works, to *incarnate* him in every person in whom is God's activity. Such is Dr. Hocking's Incarnation, the presence of God in Jesus by an activity such as is seen in all mystics! For the doctor has no other explanation of the fundamental mystery of Christianity outside the

[28] Op. cit., p. 357.
[29] Op. cit., p. 358.
[30] Op. cit., p. 330.

Indispensable truth in the tendency to *incarnate* God in all his works, and to think of him as there where his activity is, and where his objects are.[31]

1. *A Fascination.* Any thing more than this figurative *incarnation* of the Deity, Hocking thinks, is a mere *fascination.* Man finds it difficult to apply "the character of God" to his individual case, "because he is God and not man". Hence the conception of a God-Man, which brings God nearer to man, has been trumped up; but it is a mere *fascination.* Says Hocking, it is on account of this difficulty man experienced in applying "the character of God" to his own case, that

> Men have been *fascinated* by the conception of the God-incarnate, visible in the flesh, in all points tempted like as we are.[32]

2. *Ineffective of Mystic Union.* Although Dr. Hocking at times gives to Jesus that place of honor which is the meed of all great mystics, he strangely makes the fascination of the Incarnation to be inoperative, ineffective of real results along the line of mystic union of the soul with God. The Incarnate God is set down as a Mediator, who fails to mediate:

> Just in so far as the divine Man fights evil with the weapons of God and not with those of men, his case fails to be applicable to mine; and the guidance fails. What is done by man we can call upon men to reach; what is done by the god-man stands just beyond the region of my responsibility.[33]

How shall we explain this *seeming* inconsistency? It is only in the seeming. Dr. Hocking admits the mediatorship of the mystic Jesus, not that of the God Man. He gets courage from the example of a mere man, whose efforts are, *pari passu,* along with the doctor's strivings toward the goal of mystic union. But the fancy of an Incarnate God, whose powers are Divine, gives no courage to our pseudo-mystic; "the guidance fails".

WALTER DRUM, S.J.

Woodstock College, Woodstock, Maryland.

[31] Op. cit., p. 321. [32] Op. cit., p. 211.

[33] Op. cit., p. 212. The capital in *Man* and absent from *god-man* is due to Dr. Hocking's admission of Man in whom God is immanent; and rejection of a God Incarnate.

Criticisms and Notes.

DE RE MORALI: FACTI SPECIES ET QUAESTIONES. Auctore Sac. Joanne Bapt. Pagani, Sodali a Caritate. Pars Prima: De Actibus; de Conscientia; de Legibus; de Peccatis; de Decalogo; de Justitia; de Contractibus; de Censuris. Pars Altera: De Sacramentis in genere et in specie. Romae: Desclee et Soc. editores. 1916. Pp. 351, 307.

Among the text-books of Moral Theology at present in use by students, Father Pagani's two volumes will occupy a unique place by reason of his somewhat novel treatment of the subjects handled. Without any didactic preliminaries he treats the entire series of moral duties and the questions arising from their exercise in the form of "Casus Conscientiae", such as the student is familiar with in the works of Gury, Lehmkuhl, Genicot, Slater, or, in somewhat different fashion, of Gennari, and others. But in the present case the responses or solutions are so shaped as to lead to an analysis which is followed by the didactic and complete exposition of the principles upon which moral action is based. The method seems to us an excellent one, inasmuch as it relieves the study of systematic theology of much of the dryness that necessarily attaches to the continuous study of formal definitions and theories which constitute the science of morals. These, on the whole, engage the memory and understanding, without the aid of the practical imagination, such as serves to render the study directly attractive by the presentation of an immediate and concrete purpose. The "facti species et quaestiones" here presented are not only more fully explained than in the ordinary collections of "Casus Conscientiae" which serve merely as adjuncts to the text-books of moral theology, but they are made the means of directing the student's attention to the varying phases of the subject as part of a scientific system of morals. In other words, they are not simply answers or solutions of difficult and typical cases, but they are demonstrations of a doctrinal theory and the verification of special sets of principles, and thus they constitute an integral part of the method which imparts the science and art of moral theology.

As for the character of the solutions, Father Pagani holds a good *via media* between rigorism and laxism. His answers to the "Quaestiones" are in every case supported by sound principles rather than by citations of authorities. In some cases he shows remarkable breadth of judgment, and does not hesitate to express his dissent from a long tradition when it is circumscribed by local conditions that have ceased to serve as fair reason for acting on it. This is

especially apparent in the sections that treat of contracts, of dispensations from fast and abstinence, of usury, public amusements, etc. Father Pagani is an excellent guide in matters of conscience, as indeed he has shown himself to be in his former tract " De Regulis ad certam nobis conscientiam praestandam ".

The Latinity of the book is exceptionally good and classic, which adds to the value of the interpretations for the student who reads a Latin text in his daily class work. We see no reason why he should not, as far as possible, utilize the fine models of Latinity which he spent years in cultivating before he entered the higher seminary, where that knowledge is often superseded by the cultivation of the semi-barbarisms that are current in ecclesiastical writers.

SAINT PAUL: EPITRE AUX ROMAINS. Par le P. M. J. Lagrange, O. P. Paris: Victor Lecoffre (J. Gabalda), 1916. Pp. lxxii–395.

A new volume by the veteran Dominican scholar Fr. Lagrange is sure to be received with exceptional interest by Bible students. This is more especially the case when he deals with a difficult subject, such as the Epistle of St. Paul to the Romans. Few parts of the New Testament present so many and varied problems for the exegete as this one Epistle, to which in particular St. Peter seems to allude (II Pet. 3:15) as containing " quaedam difficilia intellectu, quae indocti et instabiles depravant ad suam ipsorum perditionem ". Fr. Lagrange is by no means confident that he has said the last word concerning the questions raised by St. Paul's expression of the divinely inspired wisdom, but he very clearly analyzes the conclusions of the old commentators (and their number is legion) regarding the vexing subjects of justification, grace, and predestination, as embodying the dogmatic teaching of the Apostle of the Gentiles. Origen, St. John Chrysostom, St. Augustine (in a fragmentary way), and St. Cyril of Alexandria, are sufficiently great authorities to appeal to as interpreters of St. Paul, and they were closely followed by the medieval writers. But then came the Reformation interpreters, Luther and his party, who for a time changed the trend of polemics. The efforts of the Protestant theologians to dethrone St. Peter as represented in his successors, the Roman Pontiffs, were sure to lead to an extreme canonization of St. Paul, and this by giving not only a new emphasis but likewise a new interpretation to his doctrine. The chief dogma of the Lutheran creed was that of justification by faith. As a logical consequence the controversy as to the source of authority turned upon the Apostle's teaching on that head. The path of religious polemics for the last three centuries is strewn with new and contradictory interpretations of the faith

necessary for salvation, all appealing to St. Paul's teaching. In more recent times a better equipped criticism has become possible by reason of more accurate philological knowledge. Time too has brought a lessening of partisan feeling, thus permitting proper valuation of an opponent's viewpoint. The critical exegesis of Sanday and Hedlam, or of Zahn, as a philological authority and a conscientious critic, and of commentators like Jülicher (ed. Weiss) on the doctrinal side, have facilitated, from the Protestant view, an unbiased study of the true sense of the Apostle. Catholic scholars, on the other hand, like Cornely, bravely admitting the defective reading of the Vulgate, have paved the way for amicable discussion. Fr. Lagrange pays high tribute to the learning and prudence as an exegete of the Jesuit Father Cornely. The latter had directed attention to the labors of his non-Catholic critics, such as Lipsius and Weiss, for their examination of the grammatical and other linguistic peculiarities of the Hebrew-Roman author of the Epistle to the Romans. What Cornely did for the ecclesiastical student by his Latin texts, Toussain has done for Catholic readers in France, and Father Joseph Rickaby for English readers.

Father Lagrange does not merely sum up the results of the investigations represented by Cornely, Toussain, and other Catholic writers on the one hand, and by Lietzmann, Jülicher, Kühl, and the Protestant eschatologists of to-day on the other. He forms his own estimate of the combined results and thereby brings us considerably nearer than we were before to what is in all likelihood the true and intended sense of St. Paul.

Before entering upon the actual commentary of the Roman Epistle, which has generally been assumed to be a fuller elaboration of the letter addressed to the Galatians shortly before, Fr. Lagrange in an exhaustive Introduction deals with the important questions of date and place of composition, with the moral and mental character or predispositions of those to whom the Apostle addresses himself, and with the Epistle's particular aim, form, style, language, and argumentation. The final section of the Introduction treats of the authenticity, and establishes the integrity of the Letter. The body of the commentary, apart from the detailed interpretation of the text, discusses the moral and doctrinal aspects of the Roman situation at the time, and closely examines the reasons advanced for their various positions, not only by Protestant and rationalist critics, but by Catholic commentators, and by P. Cornely in particular as the latest exegete of note on this subject.

With regard to the question of date our author declares for the year 56 (or at the latest 57), whereas Fr. Joseph Rickaby, following in his reasonings Father Cornely, concludes that the Epistle to the

Romans "must have been written from Corinth quite in the early months of 59". The relative weight and value of the argument on either side must be left to the reader. Nor would we enter here into the merits of Fr. Lagrange's exposition of the doctrinal prepossessions of the Romans, as leading to a keener appreciation of the dogmatic teaching on justification by the Apostle. Suffice it to say that our erudite Dominican views his subject in the broadest possible light, yet with due consideration of the scholastic differences suggested by the philological and critical apparatus at the command of the modern interpreter. There is a chapter on textual criticism which points out the reasons for preferring certain readings. These seem for the most part well founded. They help us to answer the questions whether the people whom St. Paul addressed were in the main Gentiles or converted Jews, and whether or how far it was the conscious purpose of the Apostle to combat Judæo-Christian influences at Rome. From this discussion it becomes clearer what the Apostle meant when contrasting the two aspects of justification by infusion of grace and by works. Fr. Lagrange brings out this difference more in detail in commenting on the fourth chapter in which occurs the passage, "Abraham ex operibus justificatus est . . . habet gloriam sed non apud Deum . . . credidit et reputatum est illi ad justitiam" (Rom. IV). He takes issue here, as in some other places, with the deductions of earlier Catholic interpreters, favoring the "deputatum" for "reputatum" of the later versions. In like manner he discusses at considerable length the subjects of predestination, and the reasons for an abrogation of the Mosaic Law as applied to the legislation of the Gospel.

The work is sure to receive detailed critical attention in its place. Here we recommend it merely to the consideration of our students of Sacred Scripture.

THE STORY OF THE CATHOLIC CHURCH. By the Rev. George Stebbing, C.SS.R. Sands & Co., London; B. Herder, St. Louis. Pp. 715.

It is a smart epigram that "all things come to those who wait". Like other saws, maxims and adages having only a moral universality, that is, a general application, it must be met first with an obvious *distinguo* and then with a *subdistinguo*. Anyhow, *many* things come to those who wait *long* enough. Catholics with bookish proclivities are apt to get impatient if they don't find in Benziger's or Herder's catalogue the thing they are looking for. Not many years ago they thumbed in vain these and other like lists for manuals of genuine philosophy, while they murmured, "There is a fair literature of Catholic philosophy in French and German; why haven't

we something similar in English?" Wait and you'll get it—they were assured. Now they have got it or at least are getting it—and it's all the better for that it has been slow a-coming. The same may be said of books on things social—social reform and otherwise. Just now everybody is waiting for the book on Catholic Sociology. It has been long, long on the way, but it is coming and it will get here if you only wait. If *you* can't wait, the next generation and the next can and will, and they will get what you and they have waited for. Be this thy consolation, if thou art of the waiters. Be thou altruistic and satisfied with thy place in the choir invisible! So it was with manuals of Church History. A past generation were looking and waiting for those instruments of knowledge. *They* waited and *we* have got what they waited for. Alzog and Birkhauser and Brück and Döllinger and Funk and Grisar and Hergenröther and Hefele and Janssen and Pastor, and the other Teutons, together with Allies and Barry and Fouard and Gasquet and Gilmartin and Lingard and Mann and Newman and Ward and Wiseman, and the other allies and neutrals—they all have come bearing their gifts and to-day no one can complain that we are poor in the literature of ecclesiastical history.

Quite recently we had occasion to welcome an excellent manual written for the use of schools by a Brother of Mary in this country, and lo! before us, *The Story of the Church* written for a larger circle by an English Redemptorist. This is one of the books many have been waiting for—the Story of the Church which is at the same time the History thereof. As Fr. Stebbing well observes, "that story is one that has no equal, whether we consider the number of persons, places, and vicissitudes involved, or the real importance of the interests at stake". It is just this immense variety of person and event that makes the task of unification, the bringing of the vast wealth into such compass that the reader may be able to see it whole, so very difficult. And it is just this that the author has had in view, namely, to present an outline wherein the leading events of the Church's progressive life are exhibited with nice balance and proportion, so that, while given their due individual significance, they shall be seen as converging toward and illustrating the Church's unity of life. It is comparatively easy to compile a chronicle of ecclesiastical history. It is much harder to single out the principal events thereof and to explain their origin and their proximate or more remote consequences. It is no less difficult to tell a connected and an interesting story of the events and their successive concatenation and influence throughout the entire course of the Church's life. We are giving high praise, therefore, to the work at hand when we say that the latter end has been attained with remarkable success. Starting with the Holy

Family of Nazareth, the story of the Kingdom, its foundation, its early development, its trials, triumphs, vicissitudes throughout the nineteen centuries—the connected story of it all is clearly told to the understanding and graphically presented to the imaginative sense and the esthetic feeling; so that while the stream of truth and life move majestically onward, its borders and the scenes through which it passes are given their due prominence in the picture. The book is one therefore that may be read as well as studied. It is not a class manual nor a text-book, though it should form part of the supplementary reading of the young student. It is one that will interest any educated Catholic reader, while it may to advantage be placed in the hands of the intelligent Protestant. Fortunately, too, the publishers have taken care to issue the volume in a form that befits the dignity both of the subject and the persons for whom it is intended.

THE ROMANTICISM OF ST. FRANCIS, and Other Studies in the Genius of the Franciscans. By Father Cuthbert, O.S.F.C. Longmans, Green & Co., New York and London. 1915. Pp. 281.

Father Cuthbert, having written one of the most highly reputed Lives of St. Francis of Assisi and being himself a member of the great religious family founded by the *Poverello,* is both by knowledge and by inner experience well equipped to interpret the spirit of St. Francis and of the Franciscans. As to the existence of a distinctively "Franciscan spirit", there is no question. It is seen in the unique life of the Christlike Umbrian saint; it pervades especially the early Franciscan literature, notably the *Fioretti* and the *Golden Sayings of Brother Giles;* it breathes in the Italian art of the Renaissance, and it was transmitted through the early disciples of the saint to their religious posterity. But a "spirit" is at best an intangible thing which one may indeed feel and inwardly experience, though it eludes definition and yields itself but reluctantly to any form of human speech. When, however, a "spirit" finds embodiment in a person or an institution, the sayings and doings of the one and the works, teaching, traditions of the other reflect something of the subtle entity to the sense and the imagination and offer to the writer notes and characteristics whereby he may communicate to the intelligence of the reader some insight into the reality. It is especially to be desired that the genuine spirit of St. Francis should be revealed to our day. There undoubtedly has grown up in recent times an enthusiastic admiration for the *Poverello,* and, as Fr. Cuthbert observes, there is the danger in it all of just mere hero-worship, an admiration for the externals rather than an appreciation of principles, ideals, and motives. There is obviously "in the story of St.

Francis an intelligible fascination for an age in revolt against the tyranny of materialism. But such fascination does not always bear the test and scrutiny of experience. To picture to oneself the idyllic simplicity of 'the Umbrian Galilee' may bring a period of mental relief when one is daily confronted with the philistinism of a utilitarian age. But if the mental relief is to pass into really appreciative thought and to add to the practical wisdom of life, the question must be faced: Was that idyllic simplicity a mere dreamer's dream, or was it a practical response to some felt vital need of the human spirit? Was it, again, a mere transitory phenomenon, or had it an *underlying universal truth* which men at any time might be the better for recognizing?" The reviewer has underlined the above words because it is the answer precisely to them that is given by Fr. Cuthbert, given in varying forms of expression, in manifold and pleasing imagery, with happy and pregnant allusion, which lift the truth into an atmosphere of graceful shape and brilliant color—"the underlying universal truth" that St. Francis loved poverty and sincerity and gentle words and kindly deeds, loved all things, flowers and birds and fishes, loved sun and moon, loved every creature, because he loved Christ, the type and the cause of them all. This idea runs through Fr. Cuthbert's analysis of St. Francis's romantic idealism, though, as has just been suggested, with rich variety of illustration. Besides this study of Franciscan romanticism, the volume contains three other essays, entitled respectively St. Clare of Assisi, the Story of the Friars, and a Modern Friar (Fr. Alphonsus). All these have in part previously appeared in print, but they are here enlarged and adapted to the main purpose of the book, the elucidation of the spirit of St. Francis. The book is at once an illuminating and a charming quartet of essays—one that will instruct the mind and uplift the soul of all who love the poor man of Umbria, even though unhappily they be as yet unriched by that in which he was truly wealthy, the Catholic vision of the spiritual meaning of nature and the kinship of all men, through faith and love, with Christ.

CHRISTIAN FEMINISM. A Charter of Rights and Duties. By Margaret Fletcher. P. S. King & Sons, London; B. Herder, St. Louis. Pp. 88.

The Catholic Social Guild in England is issuing a series of manuals containing "Catholic Studies in Social Reform". The booklets heretofore published have previously from time to time been noticed in the REVIEW as noteworthy contributions to the literature of social life. It will be stating the case moderately if we say that not one of these studies thus far issued is either more timely or important, and

we may add more thoroughly done, than the present manual on *Feminism*. Were it meant to be simply an object-lesson of intellectual constructiveness by a woman on the rights and duties of women, the study would command our attention. But it is much other and more than this. It is a thorough, solid, and luminous contribution to the discussion of a great problem, a contribution that no student of the woman movement can afford to leave unread, because of the wealth of facts and truths which it accumulates. It is not a threnody on woman's sorrows, nor is it a brief for woman's political rights. It is a calm, juridic, and historical dissertation on the normal woman's normal status. The writer begins by laying down a set of ethical and juridical principles, universal truths which, summing up as they do the properties of human personality and its natural social relations, must be fundamental to any solid superstructure of rights and duties.

Although the attitude of the Church toward Feminism is, as the writer observes, not precisely a "principle", yet in view of the great misunderstanding prevailing on this subject it may not be amiss to quote the statement by this Catholic woman. "It has frequently been urged by the Revolutionary type of feminist that the Church's attitude toward women has been repressive and contemptuous. . . . These charges are based upon extracts from the writings of some early Fathers, isolated from their context, inaccurately translated and judged without sufficient knowledge of contemporary history or of the kind of woman against which they were mostly aimed—namely pagan women, the declared enemies of the new virtue of chastity. That the Church's attitude is the contrary of repressive is easily established by authenticated facts—women are canonized as Saints, are accepted as Doctors of Mystical Theology, installed as rulers over large communities, in some cases (such as that of St. Hilda) over men. They have been encouraged to undertake the highest studies and have filled professorial chairs in Papal Universities. It would be an easy matter to cite the names of Catholic women eminent for learning and distinguished in the arts who were illustrious for their virtue and were faithful daughters of the Church. Indeed it might be difficult to find women in modern times outside the Church of the same intellectual and moral stature. At the so-called Reformation women were deprived of all existing means of education, for which until very recent times nothing was substituted. With the dishonor of the ideal of celibacy and the materialized view of marriage consequent upon it, women fell in the scale of freedom and consequently of dignity" (p. 17).

Having laid down the moral principles and the Catholic attitude toward woman, the writer proceeds to a study of woman's status in

the face of the civil law, especially in England. She then goes on to consider the birth of Feminism in the early part of the nineteenth century. At first it was a battle for educational opportunity. About the middle of the century the political claim began to be urged and the consciousness grew and spread that in a democracy which recognizes the right of the people to frame their own laws it is surely a *just* claim and therefore *moral;* unless it can be shown that there is some reason intrinsic or extrinsic why women should not vote. But since the Church has not pronounced on the matter one way or another, this claim is recognized by Catholics as one which belongs to the realm of private opinion. There is nothing in the claim which transcends the limits of moral liberty or is detrimental to woman's physical welfare. Catholics need to be very clear on this point, because an almost incredible confusion of thought has risen round the subject outside the Church. We hear the suffrage spoken of as a "moral lever"; and this movement for enfranchisement is sometimes called a moral, religious one. We hear it alternately urged that woman must have the vote because her influence is always for good, and again that she must have it because she is entitled to it in justice as a citizen who pays rates and taxes without reference to sex, and that how she shall exercise it is no one's business but her own. This last is the only logical basis upon which to demand political rights. The civil authority has the power to take away the right for due cause, but it has no power to determine to what ends it shall be exercised. The influence which controls the use of power is a moral one and belongs to Religion. The power might be granted by a materialistic government, and the prevailing feminine opinion might be in favor of license. To the Catholic the question of political rights must always remain on its own proper plane. In treating the question as a purely academic one, it is evident that a State which accepted Christian principles, but in which the franchise was not a factor in the government, might give a position to women perfectly in accord with justice and moral liberty. Viewed practically, however, the question presents itself thus: in a State in which the suffrage is accepted as the sign of citizenship for the vast majority of its men, the exclusion of women is tantamount to a declaration that she is not fitted for the performance of the same civic and national functions as man performs. Now it is precisely, as the author goes on to show, round this question of identity or difference of social function of the men and women that the controversy rages. "The subject is all the more complicated because it cannot be discussed on a clear slate. The question of rights came on the scene as a philosophic one after the obligations of citizenship in the shape of taxes had already been placed upon the shoulders of women, automatically as it were and without any discussion of principle."

Happily however, as the author still further observes, "the Catholic woman, being in full possession of her moral and spiritual liberty, is unlikely, when engaged in zealous work for this or that political end, to lose her power of discriminating among the values of the question and so to lose her mental balance. In the eyes of Catholics the moral law is so indispensable a foundation and so sacred a possession that any act contrary to it in order to gain a political end, even if that end is in accordance with justice, is indefensible." As regards the phenomena of militancy, evidences of which were so painfully given by women in England prior to the present war, the key which the writer finds "is that in the confusion of thought which prevails, the whole question of woman's moral status has become hopelessly entangled in the non-Catholic mind with that of her claim to suffrage" (p. 30).

The foregoing extracts will suffice, it is hoped, to illustrate the author's judicial and judicious attitude toward a much-troubled controversy. If they serve to draw the reader to the manual itself, they will have attained the chief end for which they are here introduced. It should be further noted that the manual is enriched by a serviceable bibliography.

CLERICAL COLLOQUIES. Essays and Dialogues on Subjects Sacerdotal. By Arthur Barry O'Neill, C.S.C., author of "Priestly Practice", "Between Whiles", etc. University Press: Notre Dame, Indiana. Pp. 270.

Our readers know the author, whose genial comments on various phases of clerical life, material, intellectual and spiritual, are attractive alike by reason of their directness of address, patent sincerity, and undoubted utility. They have a flavor moreover of the poetic which always argues for valuable intuitions. The present volume is a typical collection of such essays as have occasionally appeared in the REVIEW. They are full of shrewd suggestions how to make the life of a priest more worthy in the living, whether it be in the sanctuary as the dispenser of high graces and the interpreter of Divine truths; or in the intercourse with his fellow priests, or with his flock in their homes; or, finally, in the chamber of his own heart where the things "old and new" that make for true wisdom are to be gathered against the day of reckoning. There are fifteen topics, touching the devotions of the priest, his spiritual outings, his visits to the bodily and the spiritually needy, his meetings at the Clerical Club where he finds friends as well as information seasoned by wit and humor, and finally some reflections in homely form on his highest ideals. It is a helpful little volume that should profit the exalted as well as the humblest of our clerical brethren.

THE LIFE OF ST. BONIFACE by Willibald. Translated into English for the first time, with Introduction and Notes, by George W. Robinson, Secretary of the Harvard Graduate School of Arts and Science. Cambridge: Harvard University Press (London: Humphrey Milford); 1916. Pp. 114.

Mr. Robinson's translation of Willibald's *Liber de Vita S. Bonifacii Martyris, Germanorum Apostoli, Archiepiscopi Moguntini* is the second of the series of the Harvard translations intended to make accessible to English readers the excellent pieces of literary antiquity, especially of the centuries which have an immediate relation to the medieval and modern worlds. The first issue was a translation of the *Vita Sancti Severini,* known as S. Severin of Noricum, by his disciple Eugippius. It embodied the latest recension of the text by Theodore Mommsen (1898), published in the "Scriptores Rerum Germanarum", and it contained, besides an excellent translation of the Life, the correspondence between Eugippius and Paschasius (pp. 15 and 111), index and bibliography of editions and of translations.

Willibald, the author of the *Vita* of St. Boniface, was an Anglo-Saxon presbyter at Mayence, and has often been confounded with his illustrious namesake and contemporary, the Bishop of Eichstaett, as indeed Henricus Canisius, the first editor of the oldest (Rebdorff) MS., did definitely confound him. The writing of the Life, which was done at the instigation of Bishops Lul of Mayence and Megingoz of Wuertzburg, may be dated between 755 and 768. Corrected editions have been published of late years in Germany by Jaffe and Nuernberger, and in 1905 by Levison, which is the best, and which our author has taken as his chief model for translation. Willibald's text has been further illustrated from contemporary history. The literature on the subject is indeed immense and our American translator has made use of the available critical apparatus with admirable discretion.

Although comparatively brief, the life story of St. Boniface is full of interest. As Mr. Robinson says, "The importance of the work of Boniface in the ecclesiastical, and indeed the general history of Europe cannot be exaggerated". He was one of the foremost scholars of his time, introducer of learning and literature, and to a large extent of the arts of civilized life into the German lands, and the great champion of ecclesiastical uniformity in central Europe. He was "a missionary of God, a soldier and leader in the great Christian warfare against the heathen of the North". His extant works comprise a Grammar, some fragments on metres, poems, letters, and sermons.

Mr. Robinson's method of editing is to be highly commended, and his notes show a wide field of pertinent reading.

THE PAN-ANGLES. A Consideration of the Federation of the Seven English-speaking Nations. By Sinclair Kennedy. With a map. Second impression. Longmans Green & Co., New York and London. 1915. Pp. xi-224. Price, $1.75 net.

The Pan-Angles is a collective term covering the self-governing white people of Great Britain, Australia, New Zealand, South America, Newfoundland, Canada, and the United States. Altogether, these peoples aggregate upward of one hundred and forty million. Were that mythical traveler from Mars to tour our earth, he would jot down in his note-book, Mr. Kennedy thinks, that all these lands just mentioned are inhabited by the same sort of people. He would certainly hear the same language spoken everywhere. He would see substantially the same type of government, the democratic government of the people, by the people, and for the people. As a cause and at the same time an effect of this universal democracy he would notice the general prevalence of the individualist spirit and temper of mind. As Mr. Kennedy happily observes, though with no suggestion of humor: "A Pan-Angle wanders off [let us say in Colonial days] and finds something he wishes [for instance a continent]. He takes it. [Pays for it? Well, no. Might is right, isn't it?] Sometimes he calls on the home-stayers for aid. Sometimes they give it; often not. . . . The pioneer puts the best he has into the struggle, for, far from being an altruist with one eye on a grateful posterity, he is fighting for his own valued possession, whether it be land, the right to trade, or to collect copra in comfort. If there is room for more than one, and the chance of success promising, other adventurous individuals join him. Together they at last attract the ear of the home government, which, if induced to interfere, does so to protect the interests of his citizens—or subjects, as the case may be—from outside encroachment. The sway of the Pan-Angles has thus been extended—a little. The next little will be added in a similar manner" (p. 49). It's all so brutally frank, this individualism, this falling upon their knees and then upon the aborigines, that the Mavortian must be delighted to notice a fellow feeling between his own bellicose individualism and that of the Pan-Anglican terrestrials. Further confirmation of this earthly individualism is furnished us when we read that, "What the Pan-Angle has, he got by taking land and making the best use of it he knew how". That was of course in Colonial times. "New lands are less easy of acquisition in these latter days. . . . Lands are becoming more thickly popu-

lated and better defended. But beyond that, we have developed certain scruples (!) that our forefathers in their takings did not know. Only a need equal to theirs will perhaps impel us to similar exercises of force. That need will not come until our standard of living is threatened." In the meantime, development of present possessions together with increased trade must be the substitute for seizing new territory. But as the Pan-Angles utilize their lands and increase their trade other civilizations will be desiring to raise the standards of living among their increasing populations. "They will need more land. They will covet some of our little-used pieces, Northern Canada or Northern Australia, lands we [Pan-Angles] mean to develop ourselves. No Pan-Angle is minded to part with them. Our rivals, as they grow, will need more trade in order to keep more factories busy to buy more food. They may covet our markets, so that rice and tea and rubber from our present lands may come to them. If at any time we lose land or trade, by so much must part of our members suffer, must be less well-housed and less well-nourished, less well-cared-for if sick." Now it goes without saying, "No Pan-Angle sees his way to closing up his factories or to putting himself in a position where he and his children can build no more. More babies mean a demand for more food, and we hope to give them more advantages of every sort. The only way to retain our lands and our trade is to be strong enough to protect them. There is no cheaper nor more effective strength than in coöperation" (p. 46). And this brings us to the leading idea and the single *raison d'être* of Mr. Kennedy's work.

To show that the various English-speaking peoples have so many essential traits in common, that they possess many joint interests, that their common civilization is being threatened, that the dangers besetting anyone of the group equally menace all the rest—these ideas all converge upon Pan-Angle Federation. "Bound into one federal body politic, the seven Pan-Angle nations would ensure to each of their component groups as final a sense of political security as any people have ever experienced within the knowledge of history." And it is only through federation that this security, as Mr. Kennedy sees it, is possible of attainment. Perhaps Mr. Kennedy fails to realize the impracticability of the United States in view of its heterogeneous population becoming a member of a Pan-Angle polity. Nor does he, it would seem, adequately estimate the anti-Anglican elements of Canada. However this may be, his proposals are set forth with great force and clarity; and whatever one's bias may be in their regard, they are eminently worth considering. His work deserves careful attention by all who are interested in international problems. Lest anyone should suspect an *arrière pensée* in the author's plan, it

may be well to conclude with the following paragraph. "If anyone searches here for unfriendly criticism or disparagement, or for an ulterior motive in advocating such a federation, he will be disappointed or self-deceived. If he be an American who thinks he sees here a suggestion that the United States should assert the hidden might of her eighty-odd millions of resourceful people to compel by diplomacy or tariffs such joint action; if he be a Britisher who thinks he sees here another pushing American plan of wider world control; if he be from one of the five new Britannic nations and guards jealously his own worthy pride of nationhood from the numerical domination of both the British Isles and America and fears that his own nation's autonomy is covertly attacked — in any such case the reader, whoever he be, is wrong." The volume is provided with a map which gives at a glance the geographical aspects of the proposed federation.

Literary Chat.

Fascicle XII of the *Dictionnaire Apologétique de la Foi Catholique*, in its revised fourth edition, by Professor A. D'Alès of the Catholic Institute of Paris, has some excellent articles covering the historic relations of Jews and Christians. Touching the question of Jewish apologetics the author discusses the history of the Talmud and shows that in its original forms the book is thoroughly anti-Christian. Only with the prohibition of Pius IV, containing the reservation that the portions of the Talmud separately printed and not offensive to Christians might be tolerated for their moral value, the expurgated editions now current were produced. Other important articles in the present number of the *Dictionnaire* are "Langues" (dans la primitive Église) by P. Corluy, S.J., "Libéralime" and "Liberté" (libre arbitre), "Lieux saints" (in Palestine) by the Abbé C. Burdo. (Gabriel Beauchesne: Paris.)

From Unbelief to Belief is a series of apologetic lectures by Fr. Joseph Koenenberg of the Vincentian Order. It covers the chief articles of the Catholic faith, and in matter and form offers no room for special comment. What we like particularly is the preface by Mr. James A. Flaherty, for the fine profession of faith which it makes on behalf of the Knights of Columbus, to whom the brochure is dedicated.

Mr. R. F. O'Connor, the Irish author and journalist, has just issued through the Catholic Truth Society of Ireland, a succinct *Biography of Bishop Charles Joseph Eugene de Mazenod*, founder of the Oblates of Mary. Bishop Mazenod was not only a great and saintly priest, but in truest sense a progressive and practical ruler of his diocese. He was neglectful of nothing that tended to further the interests of God's kingdom on earth and he had no respect for priests or bishops who played the rôle of the politician. When Napoleon chose to make Mgr. Jauffert archbishop of Aix without consulting the Pope, Bishop Mazenod refused to recognize the act as official, just as he refused to accept ordination, when called, at the hands of Cardinal Maury whom Pius VIII had declared irregular. Bishop Mazenod is supposed to be the Myriel whom Victor Hugo portrays in his *Misérables*. The biography is thoroughly interesting, and well written.

The Pustets have published a neat pamphlet *The Holy Sacrifice of the Altar,* which contains a number of methods of assisting at Mass, prepared for the daily use of school children. There are five methods in all, with the addition of a Mass for the Faithful Departed, and a preparation for Holy Communion. The form of prayer is that of a leader and of response by the class. The devotional expressions are sufficiently varied to adapt the different methods to the varying conditions of school children. The typography is clear and large, and the booklet altogether is one that can be recommended for usefulness and good taste.

The *Catholic Choirmaster,* published quarterly by the Society of St. Gregory, is improving with every number. The yearly subscription of fifty cents shows it to be an entirely altruistic enterprise, that aims only at good to be done for the edification of the Church of Christ. If organists don't subscribe for it, pastors would de well to subscribe for them. (Address the Rev. James Boylan, St. Charles Seminary, Overbrook, Pa.)

A new edition of the *Manual of Episcopal Ceremonies* by the Rev. Aurelius Stehle, O.S.B., has just appeared, containing a number of additions which serve the double purpose of a more explicit interpretation of the rubrics and convenience in the use of the volume for solemn ceremonial. Additional information is given on several practical points occasioned by recent decrees. The additions are also separately printed and may be used as a supplement to the first edition. (St. Vincent's Archabbey, Beatty, Pa.)

Charles L. Weather publishes a Catholic Calendar which shows at a glance the Holydays, Sundays, and Days of Abstinence throughout the year. It is printed on a small card easily carried in the prayer-book, and is styled *Perfect Catholic Calendar.* (Covington, Ky.)

We hope to publish in the near future a paper on the Chaplain in the Canadian Expeditionary Force. This will in part take the place of an article written by one of the Major Chaplains of the British Forces which was twice mailed to this office but failed to arrive.

Priest and Protestant is a pamphlet of forty-eight pages in which Father J. B. O'Connor, O.P., answers with excellent temper and dialectic skill certain charges and misrepresentations by a writer in a Georgia newspaper. Incidentally the author exposes some of the unscrupulous methods adopted by those who attack Catholic doctrine under the guise of religious zeal. The booklet is in its second edition and likely to create a call for more from the same source.

The Report of activities of Newman Hall, representing the Catholic student section of the University of California, under the care of the Paulist Fathers, shows that the religious interests of the students are kept well in hand. The number of Catholics attending the University courses is upward of seven hundred. They have their regular religious services—two Masses with sermons, and Benediction in the afternoon, on Sundays, and a daily Mass during the week. There is an Annual Retreat lasting practically a full week accommodated to the circumstances of the students. Occasional special sermons are preached by invited ecclesiastics, and lectures are given on Christian doctrine and ethical problems. The students have a Catholic library, prize essays on religious subjects, and social gatherings, all of which tends to a healthy leavening of the general tone and spirit of the University.

The printed Report of the *First Annual Conference of the Catholic Hospital Association* (Modern Hospital Publishing Co., St. Louis, Mo.) is issued under the auspices of Archbishop S. G. Messmer, of Milwaukee. It covers 175 pages and contains, besides the Constitution and By-Laws of the organi-

zation, a complete report of the minutes of the convention, and the names of the officers and members for the current year. The fourteen papers read at the Conference cover the subjects of Hospital Service, Hospital Construction, Hospital Equipment, the Training School, Medical Education, and Social Work in Hospitals. They are of exceptional merit one and all, if judged by the information offered and the representative men and women who gave their endorsement. An article in the present issue of the REVIEW makes clear the object and benefits of the new organization.

Indefatigably the Central Verein works along the well-known lines of social reform and economic improvement. Of the extent of its activity the published report of the sixtieth convention gives some, though by no means an adequate, idea. (*Offizielle Bericht über die Sechzigste Generalversammlung abgehalten in St. Paul, Minn., 1915*). What impresses the reader particularly and most favorably is the earnestness which pervades all the proceedings. It is apparent that the men who attended the convention meant business and were inspired by a laudable ambition to accomplish something tangible and worth the while.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

CHRISTIANITY AND INFALLIBILITY—BOTH OR NEITHER. By the Rev. Daniel Lyons. Second edition, third impression, with a Note by the Rev. T. J. Fitzgerald. Longmans, Green & Co., New York and London. 1916. Pp. xi-291. Price, $1.00 *net*.

LIFE OF ST. COLUMBAN (ST. COLUMBAN OF BOBBIO). A Study of Irish Monastic Life. By Mrs. Thomas Concannon, M.A., author of *The Sorrows of Lycadoon*, etc. B. Herder, St. Louis. 1915. Pp. 338. Price, $2.00.

THE MOTHER OF MY LORD, or Explanation of the "Hail Mary". By the Rev. Ferreol Girardey, C.SS.R. B. Herder, St. Louis and London. 1916. Pp. 196. Price, $0.75.

FACTI SPECIES ET QUAESTIONES DE RE MORALI. Auctore Sacerdote Ioanne Baptista Pagani, Sodali a Caritate. Pars Prima: De Actibus, De Conscientia, De Legibus, De Peccatis, De Decalogo, De Justitia, De Contractibus, De Censuris. Pp. xi-358. Volumen venit 4 *L*. 50. Pars altera: De Sacramentis in genere et in specie. Pp. 311. Volumen venit 4 *L*. 50. Desclée & Soc., Romae. 1916.

DICTIONNAIRE APOLOGÉTIQUE DE LA FOI CATHOLIQUE contenant les Preuves de la Vérité de la Religion et les Réponses aux Objections tirées des Sciences humaines. Quatrième édition entièrement refondue sous la direction de A. D'Alès, professeur à l'Institut Catholique de Paris. Avec la collaboration d'un grand nombre de Savants Catholiques. Fascicule XII: Juifs—Loi divine. Gabriel Beauchesne, Paris. 1915. Pp. 164.

FRAGEN DER PREDIGT-AUSARBEITUNG. Mit einer Uebersetzung der Ratio concionandi des hl. Franz Borgias. Von Franz Ser. Krus, S.J., o. ö. Prof. der Theol. an der Universität Innsbruck. Felizian Rauch, Innsbruck. 1916. Seiten 135. Preis, 1 *K*. 70 (1 *M*. 45).

LA PRIÈRE POUR LA PATRIE. Par le Chanoine Jean Vaudon. Tome I: La Prière pour la Patrie. Pp. 128. Tome II: La Prière Adoratrice. Pp. 172. Tome III: La Prière Réparatrice. Pp. 166. (*Collection "Eglise et Patrie"*.) P. Lethielleux, Paris. 1915. Prix, 1 *fr*. 50 par volume.

JEANNE LA LIBÉRATRICE, 1429-1915. Panégyrique prononcé à Notre-Dame de Paris le 16 Mai, 1915, par Mgr. Baudrillart. Gabriel Beauchesne, Paris. 1915. Pp. 32.

LE CANON ROMAIN DE LA MESSE ET LA CRITIQUE MODERNE. Le Canon Apostolique. La Messe et le Prêtre. L'Art Catholique. Par A. Vigourel, S.S., P. Lethielleux, Paris. 1915. Pp. 305. Prix, 3 *fr.* 50.

PHILOSOPHICAL.

CLERICAL COLLOQUIES. Essays and Dialogues on Sacerdotal Subjects. By Arthur Barry O'Neill, C.S.C., author of *Priestly Practice, Between Whiles*, etc. University Press, Notre Dame, Indiana. Pp. 270. Price, $1.00.

THE PAN-ANGLES. A Consideration of the Federation of the Seven English-speaking Nations. By Sinclair Kennedy. With a map. Second impression. Longmans, Green & Co., New York and London. 1915. Pp. xi-244. Price, $1.75 *net.*

RAILWAY MONOPOLY AND RATE REGULATION. By Robert James McFall, Ph.D., sometime Fellow in Economics in Columbia University, Instructor in Economics in the University of Minnesota. (Vol. 69, No. 1 of *Studies in History, Economics and Public Law.* Edited by the Faculty of Political Science of Columbia University.) Longmans, Green & Co., New York; P. S. King & Son, London. 1916. Pp. 223. Price, $2.00.

THE ESSENTIAL PLACE OF RELIGION IN EDUCATION. Monograph published by National Education Association, Ann Arbor, Michigan. January, 1916. Pp. 134. Price, $0.30.

LES MERVEILLES DU MONDE ANIMAL. *L'Idée de Dieu dans les Sciences contemporaines.* Exposé Nouveau des Mœurs et des Particularités Anatomiques et Physiologiques des Animaux.—Découvertes Recentes en Entomologie, Ornithologie, Ichtyologie, etc.—Monde des Insectes: Kallima et Ammophile.—Faunes Abyssales.—Nids, Migrations. Sociabilité.—Organes Remarquables et Instincts Providentiels.—Les Grands Témoignages de l'Existence Divine. Par le Dr. L. Murat, auteur de publications scientifiques recompensées par l'Académie Nationale de Médecine et par l'Institut. En collaboration avec le Dr. P Murat, Laureat de l'Academie des Sciences, Belles Lettres et Arts de Bordeaux, de la Société d'Océanographie, etc. Pierre Téqui, Paris; McGranger Frères Libraires, Montréal. 1914. Pp. 390. Prix, 3 *fr.* 50.

PATRIOTISME, IMPÉRIALISME, MILITARISME. Par Lucien Roure, Rédacteur aux *Études.* Deuxième édition. Gabriel Beauchesne. 1915. Pp. 48. Prix, 0 *fr.* 50.

HISTORICAL.

HISTORY OF DOGMAS. By J. Tixeront. Translated from the fifth French edition of H. L. B. Vol. III: The End of the Patristic Age (430-800). B. Herder, St. Louis and London. 1916. Pp. 558. Price, $2 00.

THE STORY OF THE CATHOLIC CHURCH. By the Rev. George Stebbing, C.SS.R. Sands & Co., London and Edinburgh; B. Herder, St. Louis. 1915. Pp. 704. Price, $1.80.

ROMA. Ancient, Subterranean, and Modern Rome in Word and Picture. By the Rev. Albert Kuhn, O S.B., D.D. Part XIII. Pp. 32. Price, $0.35. Complete in 18 parts, with 938 illustrations in the text, 40 full-page inserts and 3 plans of Rome. Published bi-monthly. Benziger Bros., New York. 1916.

THE GERMAN WAR AND CATHOLICISM. German Defence against French Attacks. Authorized American edition. Wanderer Printing Co., St. Paul, Minn. 1916. Pp. 95.

THE LIFE OF SAINT BONIFACE. By Willibald. Translated into English for the first time with Introduction and Notes by George W. Robinson, Secretary of the Harvard Graduate School of Arts and Sciences. Harvard University Press, Cambridge; Humphrey Milford, London. 1916. Pp. 114. Price, $1.15 *net.*

"PAGES ACTUELLES" 1914-1915. No. 4. *Du XVIIIe Siècle à l'Année Sublime.* Par Étienne Lamy, de l'Académie française. Pp. 46. No. 7. *Contre l'Esprit Allemand de Kant à Krupp.* Par Léon Daudet. Pp. 64. No. 41. *La France de demain.* Par Hébrard de Villeneuve. Pp. 44. Bloud & Gay, Paris. 1915. Prix, 0 *fr.* 60 par volume.

LES CATHOLIQUES ITALIENS ET LA GUERRE EUROPÉENNE. Par Victor Bucaille, Vice-Président de l'Association Catholique de la Jeunesse Française. P. Lethielleux, Paris. 1915. Pp. 62. Prix, 0 *fr.* 50; 0 *fr.* 55 *franco.*

LA JEUNE GÉNÉRATION EN ALSACE-LORRAINE. Par l'Abbé Wetterlé, Ancien Député au Reichstag et à la Chambre d'Alsace-Lorraine. Préface de M. Henri Welschinger, Membre de l'Institut. Allocution de M. Anselme Laugel, Ancien Député au Reichstag. P. Lethielleux, Paris. 1915. Pp. 47. Prix, 0 *fr.* 50; 0 *fr.* 55 *franco.*

MA CAPTIVITÉ EN ALLEMAGNE. Par M. l'Abbé Augustin Aubry, Prêtre du Diocèse de Beauvais. Lettre-Préface de Mgr. Baudrillart, Vicaire général, Recteur de l'Institut Catholique. Perrin & Cie., Paris. 1916. Pp. viii-167. Prix, 2 *fr.* 50.

LITURGICAL.

MISSA CHORALIS tribus vocibus aequalibus concinenda, organo comitante et alternante cantu populari. For Unison Chorus (Congregation) and Three Male Voices with Organ. A Presb. Licinio Refice, Moderatore cappellae S. Mariae Majoris, Romae, atque in Pont. Schola Musicae Sacrae Magistro composita. (Editio Fischer, No. 4035.) J. Fischer & Bro., New York and Birmingham, England. 1916. Pp. 32. Prices: Score, $0.60; Unison Chorus part, à $0.15 *net;* T. T. & B. parts (in score form) à $0.75.

MISCELLANEOUS.

GENERAL BULLETIN OF THE MANILA UNIVERSITY OF SANTO TOMAS (ROYAL AND PONTIFICAL). 1914-1915. Founded 1611. The University Press, Manila, P. I. 1915. Pp. 121.

IN MANY LANDS. By Lydia Flintham. Mission Press, Techny, Ill. 1915. Pp. 206. Price, $0.45.

THROUGH SOUTH AMERICA'S SOUTHLAND. With an Account of the Roosevelt Scientific Expedition to South America. By the Rev. J. A. Zahm, C.S.C., Ph.D. (H. J. Mozans), author of *Up the Orinoco and Down the Magdalena, Along the Andes and Down the Amazon,* etc. Sixty-five illustrations. (*Following the Conquistadores.*) D. Appleton & Co., New York and London 1916. Pp. xvii-526. Price, $3.50 *net.*

PROBATION. By Maria Longworth Storer, author of *Sir Christopher Leighton.* B. Herder, St. Louis and London. 1915. Pp. 386. Price, $1.00.

THE 1915 YEAR BOOK OF THE UNITED STATES BREWERS' ASSOCIATION containing the reports delivered at the 55th Annual Convention held in Springfield, Mass., 13-16 October, 1915, and added chapters on Efficiency and Drink, Industrial Accidents, Eugenics, Alcohol-Mortality, Compensation Laws, Licensing Reform and the Economic Effects of Prohibition. U. S. Brewers' Association, 50 Union Square, New York. 1915. Pp. xi-360.